

EXTRACTS FROM THE ENGLISH BIBLE
FOR INDIAN READERS

EXTRACTS FROM THE ENGLISH BIBLE FOR INDIAN READERS

COMPILED BY
THEODORE DOUGLAS DUNN, M.A.
INSPECTOR OF SCHOOLS, PRESIDENCY DIVISION, BENGAL,
FELLOW OF THE UNIVERSITY OF CALCUTTA

LONGMANS, GREEN AND CO.
HORNBY ROAD, BOMBAY
6 OLD COURT HOUSE STREET, CALCUTTA
167 MOUNT ROAD, MADRAS
LONDON AND NEW YORK

1918

CONTENTS.

	PAGE
INTRODUCTION	3

SECTION I.

LEGEND, NARRATIVE, AND HISTORY.

CHAPTER

I. IN THE BEGINNING (Genesis i., ii. 1-3)	21
II. THE DELUGE (Genesis vi., vii., viii.)	23
III. JACOB AND ESAU (Genesis xxvii. 1-40)	28
IV. JOSEPH AND HIS BRETHREN. 1 (Genesis xxxvii. 3-36)	31
V. JOSEPH AND HIS BRETHREN. 2 (Genesis xxxix. 1-6, 19-23)	34
VI. JOSEPH AND HIS BRETHREN. 3 (Genesis xl. 1-23)	35
VII. JOSEPH AND HIS BRETHREN. 4 (Genesis xli. 1-57)	37
VIII. JOSEPH AND HIS BRETHREN. 5 (Genesis xlii. 1-38)	41
IX. JOSEPH AND HIS BRETHREN. 6 (Genesis xliii. 1-34)	44
X. JOSEPH AND HIS BRETHREN. 7 (Genesis xliv. 1-34)	46
XI. JOSEPH AND HIS BRETHREN. 8 (Genesis xlv. 1-28)	49
XII. THE FINDING OF MOSES BY PHARAOH'S DAUGHTER (Exodus ii. 1-25)	51
XIII. THE CAPTURE OF THE CITY OF AI (Joshua viii. 1-29)	53
XIV. THE STORY OF SAMSON. 1 (Judges xiii. 1-25)	56
XV. THE STORY OF SAMSON. 2 (Judges xiv. 1-20)	58
XVI. THE STORY OF SAMSON. 3 (Judges xv. 1-20)	60
XVII. THE STORY OF SAMSON. 4 (Judges xvi. 1-30)	62
XVIII. DAVID AND GOLIATH (1 Samuel xvii. 1-58, xviii. 1-5)	65
XIX. THE DEATH OF SAUL (1 Samuel xxxi. 1-13)	70
XX. DAVID AND ABSALOM (2 Samuel xviii. 1-33)	71
XXI. SOLOMON AND THE QUEEN OF SHEBA (1 Kings x. 1-29)	75
XXII. THE CAPTURE OF JERUSALEM (2 Kings xxv. 1-21)	77
XXIII. BELSHAZZAR'S FEAST (Daniel v. 1-31)	79
XXIV. JUDITH (Judith ii.-xvi. 1-21)	82

SECTION II.

MORAL TEACHING, PHILOSOPHY, AND PROVERBS.

CHAPTER	PAGE
XXV. THE TEN COMMANDMENTS (Exodus xx. 1-17) . . .	115
XXVI. REMEMBER NOW THY CREATOR (Ecclesiastes xii. 1-14) .	116
XXVII. ON THE DEITY (Isaiah xl. 1-31) . . .	117
XXVIII. ZOPHAR REPROVES JOB (Job xl. 7-20) . . .	120
XXIX. ON THE SHORTNESS OF LIFE (Job xiv. 1-12) . . .	121
XXX. ON WISDOM (Job xxviii. 12-28) . . .	122
XXXI. ON MAN'S LITTLENES (Job xxxviii. 1-41, xxxix. 1-30) .	123
XXXII. PROVERBS—	
1 (Proverbs i. 1-10) . . .	128
2 (Proverbs iii. 13-18) . . .	128
3 (Proverbs iv. 5-9) . . .	129
4 (Proverbs vi. 6-11, 16-23) . . .	129
5 (Proverbs viii. 11-21) . . .	130
6 (Proverbs xv. 1-7, 25-33) . . .	131
7 (Proverbs xxi. 1-31) . . .	132
8 (Proverbs xxiii. 1-24) . . .	134
9 (Proverbs xxxi. 10-31) . . .	136
XXXIII. ESDRAS. 1 (1 Esdras iii. 1-24) . . .	137
XXXIV. ESDRAS. 2 (1 Esdras iv. 1-42) . . .	139
XXXV. THE SERMON ON THE MOUNT (St. Matthew v. 1-16) .	142
XXXVI. THE PARABLE OF THE UNMERCIFUL SERVANT (St. Matthew xviii. 23-34) . . .	143
XXXVII. THE PARABLE OF THE TALENTS (St. Matthew xxv. 14-30) .	144
XXXVIII. THE PARABLE OF THE GOOD SAMARITAN (St. Luke x. 25-37) .	146
XXXIX. ANXIETY AS TO WORLDLY COMFORT (St. Luke xii. 22-34) .	147
XL. THE PRODIGAL SON (St. Luke xv. 11-32) . . .	148
XLI. AN EXHORTATION TO LOVE (Romans xii. 9-21) . . .	149
XLII. CHARITY (1 Corinthians xiii. 1-13) . . .	150
XLIII. TRUE RELIGION (Micah vi. 6-8) . . .	151

SECTION III.

POETRY, RHETORIC, AND PSALMS.

XLIV. MOSES' SONG OF TRIUMPH (Exodus xv. 1-18) . . .	155
XLV. MOSES PRAISES THE DEITY (Deuteronomy xxxii. 1-43) .	157
XLVI. THE SONG OF DEBORAH (Judges v. 1-31) . . .	161

CHAPTER	PAGE
XLVII. HANNAH'S SONG (1 Samuel ii. 1-10)	165
XLVIII. A LAMENT FOR SAUL AND JONATHAN (2 Samuel i. 17, 19-27)	166
XLIX. DAVID'S SONG OF THANKSGIVING (2 Samuel xxii. 1-51)	167
L. HEZEKIAH'S THANKSGIVING (Isaiah xxxviii. 9-19)	171
LI. A LAMENT FOR TYRE (Ezekiel xxvii. 1-36)	172
LII. ON THE FATE OF EGYPT (Ezekiel xxxi. 1-18, xxxii. 1-32)	175
LIII. MAN THE VICEROY OF GOD (Psalms viii. 1-9)	180
LIV. THE HEAVENS ABOVE AND THE LAW WITHIN (Psalms xix. 1-14)	181
* LV. UNDER THE PROTECTION OF JEHOVAH (Psalms xxiii. 1-6)	182
LVI. ANTHEMS FOR THE INAUGURATION OF JERUSALEM (Psalms xxiv. 1-10)	183
LVII. AN ANTHEM OF DELIVERANCE (Psalms xxvii. 1-14)	184
LVIII. A TWICE-TOLD DELIVERANCE (Psalms xxxi. 1-24)	185
LIX. A FESTAL HYMN (Psalms xxxiii. 1-22)	188
* LX. EXILED FROM THE HOUSE OF GOD (Psalms xlii. 1-11)	189
LXI. THE LORD OF HOSTS OUR REFUGE (Psalms xlvi. 1-11)	191
LXII. A PROCESSIONAL HYMN (Psalms lxviii. 1-35)	192
LXIII. THOUGHTS FROM THE SONG OF MOSES (Psalms xc. 1-17)	195
LXIV. THOUGHTS FROM THE SONG OF MOSES (Psalms xci. 1-16)	197
LXV. A FESTAL ANTHEM (Psalms xcvi. 1-13)	198
LXVI. BLESS THE LORD, O MY SOUL (Psalms ciii. 1-22)	199
LXVII. BLESS THE LORD, O MY SOUL (Psalms civ. 1-35)	201
LXVIII. SONG OF THE REDEEMED (Psalms cvii. 1-43)	204
LXIX. HALLELUJAH (Psalms cxlvii. 1-20)	207
LXX. HALLELUJAH (Psalms cxlviii. 1-12)	208

INTRODUCTION.

INTRODUCTION.

ANY explanation of the position held by the Bible in the life of the English people demands some knowledge of the history of Eastern Europe and of Western Asia. It is commonly known that the Bible is of Hebrew origin; and for the Indian reader certain questions naturally arise. These may be arranged as follows:—

- (1) What is the origin and character of the book or books known as the Bible?
- (2) How comes it that this body of literature was accepted by the English people and translated into the English language?
- (3) What is the reason of the influence of this literature, not only on the religious but on the intellectual life of the English race?

To these three questions this introductory essay will attempt to give a brief answer. It must be remembered, however, that each question in itself is of far-reaching interest and demands lengthy and expert treatment. All that may be attempted here is some briefest outline of the essential facts.

2. Origin and Character of the Bible.—Along the extreme eastern shore of the Mediterranean stretches the coast-line of the country called Palestine. To-day the total population of this land is about 665,000, of whom about two-thirds are Muhammadans, the rest being Christians and Jews. The chief city of the country is Jerusalem; and the dominant power is Turkey. This land has a history

that has affected the life and thought of the whole Christian world. If we look carefully at the map, we shall find that Palestine must have occupied, as it still occupies, a geographical position of great importance. Its situation was central; and it had the advantage of an extensive coast-line. To the west lay Egypt, to the east Babylon, to the north Syria and the mountainous region of Asia Minor, while to the south stretched the great desert of Arabia. Palestine lay in the very heart of the ancient-world. Her seaports were the envy of her neighbours, and great trade-routes passed through her territory. The geographical position of Palestine alone insured for it an interesting and varied history. It was conquered by Babylon, by Egypt, and by Persia. Then came the Greeks and the Romans, the latter acting as a link between the East and the West, and providing a medium whereby Hebrew thought and literature became part of the intellectual heritage of Europe. These events lead us far back in history. Babylon and Egypt came to the height of their power about 2500-1500 B.C. This period is familiar to the Indian student as the Vedic age of Sanskrit literature. It appears to have been a time in the development of the civilisations of the ancient world when art and science flourished. It is interesting to reflect that, at the time of the maturity of the mighty Empire that left its mark upon the Jew and, as a consequence, upon the Christian, the Indian people were busy with their ancient art and literature, passing from the Vedic to the Epic period of Sanskrit and embodying their religion and their legends in the Mahabharata and the Ramayana. In this ancient period lie the beginnings of Jewish history. It is probable that about 1000 B.C. a Hebrew monarchy was established. From that time onward to the birth of Christ there came, along with the decline of the older civilisations, the rise of the Greek and Roman Empires. These in turn became

the masters of Palestine whose people were drawn into the warlike and imperial life of their time: and so it was in the very centre of the ancient world's activity that the Jewish people created their history and developed their religion.

3. It is improbable that a race so situated would be incapable of literary expression. Their history alone was full of stirring incident and their legends reflected the influence of the older literature of Babylon. Their poetry and their religion went hand-in-hand; and both have survived as a contribution to the intellectual life of the world. Hebrew literature embodies the history, the religion, and the poetry of the Jewish race. This literature is familiar to us in the Hebrew Scriptures which, by the accident of history, came to the knowledge of Western Europe. The word Bible comes from a Greek plural meaning "the books"; and the collection of writings known to us as the Bible has two main divisions. The first, called the Old Testament, contains Hebrew writings prior to the birth of Christ. The second, called the New Testament, is a record of Christ's life, death, and teaching. The first was written in Hebrew, and is the collection of the sacred books of the Jews. The second was written mainly in Greek, and is the collection of the sacred books of the early Christians. Those Hebrew writings, which came to be regarded as specially valuable and are used to this day as sacred Scriptures by the Jews, were the five books of the Law, the eight books of the prophets, and the poetical books with certain others. In all there are twenty-four books of the Jewish Scriptures that have been authoritatively recognised. All are of considerable antiquity. It is probable that the first section, the Law, was completed and accepted as a whole by about 444 B.C. This date falls within that period of Indian history when Philosophy, Science, and Grammar were most cultivated; and when

Buddha lived and taught. The second section, the Prophets, was completed about 250 B.C., and the third section about 100 B.C. These dates may be paralleled in the history of India by the life of Asoka and by the collation of the Institutes of Manu. The whole body of Jewish literature sets forth the history, the religion, the poetry, the philosophy, and the legends of the Hebrew race. It is a stupendous monument of Oriental thought, and embodies certain conceptions of the Deity that are unique in the literature of the world. Between the third and first centuries B.C. these Scriptures were translated into Greek. The Greek version was extensively used; and in it were embodied certain writings not contained in the authentic Jewish Scriptures. These writings are late in date, and come near in time to the Christian era. They are grouped under one name, the Apocrypha. From the Greek version of the Jewish Scriptures translations were made into Latin; and in this language they were known to mediæval Europe, being finally translated from the Latin into the modern languages of the West.

4. The sacred books of the Christians, or the New Testament, originated long after the completion of the last of the sacred Jewish writings. Christ was born in Palestine; and, like His fellow-countrymen, He accepted the Old Testament Scriptures as authoritative and sacred works. It is unlikely that His disciples produced any Christian literature until some years after their Master's death. When it did appear, this literature was not in the form of the ancient Hebrew writings, and at first did not assume any sacred authority. St. Paul wrote epistles to the Churches of Asia Minor, and set forth his views of Christ's teaching. In time also the facts of the life of Christ came to be written down, and what are known as the Gospels were produced. As the number of Christians increased, they naturally desired to gather these writings together in the fashion of

the older Jewish Scriptures with which they were already familiar. In the second century of the new Christian era a definite attempt was made to this end; and scholars began to decide which of the new writings should be regarded as having authoritative value. In the fourth century A.D. such writings as we now possess in the New Testament were accepted as the final and authentic record of Christian thought.

5. The answer then to the first question as to the origin and character of the Bible may be briefly stated as follows. The Bible, as it is now presented to English readers, came into existence over a period of time between 450 B.C. and A.D. 200 in the history of Palestine. The whole work is Hebrew in origin. The earlier portion, or the Old Testament, deals with the law, the religion, and the history of the Jews; and the later portion, or the New Testament, deals with the life and teaching of Christ and the activities of His disciples. To the Jew only the first portion is acceptable, sacred, and authoritative. To the Christian both the first and second portions carry weight as a revelation of the relationship of mankind to God.

6. **The Bible in Western Europe.**—It is a natural question to ask how this work, belonging almost entirely to Palestine, came to be accepted by the people of Western Europe. The answer lies in the history of the Roman Empire; and it is best understood by some reference to the geographical area of the early Christian Church. In the succession of world powers Greece was succeeded by Rome. During the earliest years of the Christian era, the greatest Western Empire was that of Rome, under whose single authority the various races surrounding the shores of the Mediterranean were united. The central position of Italy enabled her to hold dominion over Asia Minor and Egypt, and to extend her authority to the West, including such remote territory as that of Spain and Britain. It is clear,

then, that such a Government as that provided by Rome would create a convenient medium of intercourse between different peoples. For one thing, the Romans made great and lasting roads; and the language of business, law, and literature was the speech of Rome. Indian readers will find a parallel to this in India where railways unite remote and different races between whom the English language is the medium of a common intercourse. Early in the fourth century the Christian religion was accepted as the State religion of the Roman Empire. Christian teachers had preached in Rome itself; and the life and doctrines of Christ had gradually gained in influence until they compelled the attention of the Emperor Constantine, the dates of whose reign (306-338) are amongst the most memorable in the history of the world. He founded the city of Constantinople in A.D. 330, and had the ceremony of inauguration performed by Christian ecclesiastics. To him was due the acceptance of Christianity as the official religion of the Roman Empire. In this way it was made easy for Christian teachers to travel and to instruct the people of remote Western provinces within the Empire. In this way, also, Britain came to know and to accept the Christian religion; and as a consequence to receive the sacred writings of Christianity, or the Bible, translated from the original Hebrew and Greek into the Latin language of the Romans.

7. It is unnecessary to tell in detail the story of the conversion of Britain to the Christian faith. Certain facts, however, must be known, if the story of the English Bible is to be understood by Indian readers. In 54 B.C. Julius Cæsar invaded Britain. His arrival was little more than a visit of curiosity, and for nearly one hundred years the Britons were left alone. In A.D. 43 the Romans returned; and for more than three hundred years the Britons were subject to them. We have already seen how Christianity

had been spreading in the Roman Empire; and sometime in this early period the Christian religion must have reached Britain. On the withdrawal of the Romans in A.D. 410, the Britons were left to defend themselves against the invasions of the Angles and the Saxons, barbarian warriors whose homes lay along the north German shores and in Denmark. These people invaded and settled down in the country which from them derived the name of England. In less than two hundred years after the departure of the Romans the state of England once more began to attract the attention of Rome. Pope Gregory despatched missionaries to teach Christianity to the English, who at that time were as much heathen as had been the early Britons. In 597 Augustine came to England to preach and to teach; and in A.D. 664 the Church in England was brought into line with that of Rome.

8. This period of the world's history is one of great importance. Indian readers will recollect with interest that, in the early part of the seventh century, at the very time when Roman priests were teaching Christianity to the English, Mahommed had begun to teach in Arabia. Before the close of the century his followers had subdued Persia, Syria, and Egypt; and, advancing over the north of Africa, in 711 they crossed the Straits of Gibraltar. By the year 717 they had subdued Spain and crossed the Pyrenees. In France in the year 732 they were checked and defeated by Charles Martel. These facts show how near Islam was to the conquest of Europe; and they introduce us to the period of Charles the Great, the grandson of Charles Martel, who in A.D. 800 received the Imperial crown, as the successor of the Old Roman Emperors, in a Europe which, including England, had accepted Roman Christianity as its religion.

9. The answer then to the second question as to how the Jewish Scriptures came to be accepted by Western Europe

may be stated briefly as follows. The early Christian Church had adopted both the Old and the New Testaments as their sacred books. This Church came to be predominant in the Roman Empire, and to be limited in its operations only by the geographical boundaries of that Empire. Britain, the remotest of the Roman provinces, was visited by Christian teachers, one of whom, Augustine, in 597 was sent specially from Rome. A little after the middle of the seventh century the Church in England was definitely connected with that of Rome, and the religious life of England became one with the rest of the Roman Empire. The Latin Scriptures, that is the books of the Old and New Testaments translated into the language of the Roman Empire, were, as a matter of course, accepted in England. These Scriptures could be read and appreciated only by the educated clergy of the Church and not by the common people. The next question we have to answer is intimately connected with the translation of the Bible into the everyday language of England.

10. Influence of the Bible upon the English People.—Before any attempt can be made to discuss this question, some brief history of the Bible in England, and in the English language, must be given in outline. It has been shown how, in the seventh century, the Church in England came into line with that of Rome. From that time England became a famous centre of religious and scholarly activity; and as early as the eighth century, there are records of translations of parts of the Bible having been made into the old English vernacular. But not until long after the Norman Conquest, and at a time when the various elements of English speech had been fused into a single language capable of elegant and dignified expression, was a translation of the whole Bible actually achieved.

The first complete translation of the Bible into English prose was made in the second half of the fourteenth

century. This great work is associated with the name of John Wyclif, whose life between the years 1320 and 1384 was passed amid the social, religious, and literary movements that have made the fourteenth century one of the greatest periods in the history of England. This first complete translation of the Bible from Latin into English was an attempt to provide the people of England with a version of the Scriptures in a language they could understand. It is unnecessary here to explain how the demand for such a work arose in England; and it would be impossible to describe in detail the various stages of the work of translation and to name all the translators. It is enough to know that this great task was completed, for the first time in the history of England, under the influence and through the inspiration of John Wyclif. At one time master of Balliol, Wyclif became the most prominent English ecclesiastic of his time; and, in his preaching and writing, he anticipated the great movement of the religious Reformation that was to stir England more than a century later.

11. It was not by accident that an English translation of the Bible should have been attempted towards the end of the fourteenth century. By that time the fusion of the French and English tongues, a process begun by the Norman Conquest of 1066, had been completed; and throughout England there was one language for the literate. This language, with the slight modifications that time always brings, became the language of Shakespeare, and is the speech of Englishmen to-day. Its first great literary monument is the poetry of Chaucer, who died in the year 1400. One other monument is the complete translation of the Bible into English prose. This work became popular throughout all England. The number of its manuscripts is known to have reached one hundred and seventy, nearly four times as many as exist of Chaucer's.

"Canterbury Tales"; and to this day it is regarded with veneration as a great literary and historical document. In 1850 a scholarly edition of this work was prepared at Oxford; and in 1899 an original manuscript was sold for five thousand pounds.

12. In the sixteenth century in Europe the outlook of scholars had been influenced seriously by the Renaissance. This movement, known as the Revival of Learning, was due in part to the Muhammadan conquest of Constantinople. This ancient city, founded by Constantine, the first Christian Roman Emperor, in 330, had been a centre of learning, and a treasure-house of ancient manuscripts in the learned languages. On the fall of the city in 1453 scholars fled westwards into Italy, carrying their treasures and teaching the tongues and the sciences of the ancient world. In this way the literature and language of Greece were made known to Europe; and scholars were able to study the writings of the New Testament in the original Greek. This revival of learning, as it was justly called, coincided with great religious movements. In the early part of the sixteenth century religious controversy had turned men's attention to the Bible; and upon this work scholarly criticism, the result of the revival of learning, began to be directed. What important translations of the Scriptures were made at this time in English differed from the work of Wyclif in so far as they were made direct from the original Hebrew and Greek versions, and in so far as they were *printed*, and not *manuscript* works. The invention of printing at the close of the fifteenth century affected the whole world of literature. As we have seen, the knowledge of Greek came to modern Europe with the revival of learning at the close of the fifteenth century. Throughout the whole of the succeeding century, the study of this language was the pastime of scholars, of whom Erasmus was amongst the most renowned. In 1516

Erasmus published the Greek text of the New Testament; and this work gave a great impetus to the scholarly study of the original documents composing the Scriptures. The first great exponent in England of this new method of criticism and translation was William Tyndale. He graduated at Oxford in 1515, distinguished himself as a Greek scholar, and formed the plan of translating the Bible. He was in complete sympathy with the new religious thought of his time; and, in order to carry out his designs without interruption, he left England and reached Hamburg in 1524. His life was unsettled and his work was carried on under great difficulties. His final version of the New Testament in English appeared in 1534; and this formed the basis of every subsequent European edition. It was a work of ripe scholarship and of rare skill in the art of translation. Subsequent editions were really modifications of the work of Tyndale whose grace of style was preserved in the Authorised version of 1611, and ultimately became part of the very essence of our language.

13. Miles Coverdale, a graduate of Cambridge, translated and printed abroad a complete version of the Old and New Testaments. This appeared in England in 1537 with a dedication to King Henry VIII. In 1539 this work was carefully revised under the patronage of Thomas Cromwell, Earl of Essex; and in 1540 another edition, again revised and containing a preface by Cranmer, was published. These are great names. Tyndale and Coverdale represented the scholarship of their time; while Cranmer and Cromwell were the leaders of the religious and political movements at the close of the reign of Henry VIII. To the efforts of these four is due the translation and circulation in England of the complete Bible in English. They were the pioneers of the movement that gave to England the Authorised version of 1611, the greatest monument in existence of our English speech. By the

year 1540 Englishmen were in possession of a complete version of the Scriptures, based upon scholarly knowledge of the original Hebrew and Greek texts, and rendered into a pure and graceful native prose. While the work of Wyclif had not been forgotten, it was of necessity superseded by the translations accomplished in the light of a wider and more accurate scholarship and inspired by a keener spirit of religious inquiry.

14. Before the final work of 1611, three famous translations remain to be mentioned. The first is the Geneva Bible, completed in 1560 by English scholars living abroad. The second is the Bishop's Bible of 1568. This was used commonly in churches; while the first became a popular work for private use. The third translation is that of 1609, completed by the priests of the English College at Douay, and intended for the use of Roman Catholics in England. These numerous editions point to the great interest which the Bible seems to have aroused in the minds of Englishmen. The sixteenth century was a time of religious controversy. England had declared herself independent of the authority of the Pope, the head of the Roman Catholic Church, in all religious matters; and a Church distinct from that of Rome had been established. But there were many people in the country who adhered to the older form of faith; and the broad distinction in religious matters between these two parties is marked by the name of Protestant and Catholic. For the latter in 1609 the Douay version of the Bible had been prepared. To the former the Genevan version was specially adapted. Within the Protestant party itself there were several sects; and, after Queen Elizabeth's death, an attempt was made to settle the religious differences of the people of England at the famous Hampton Court Conference. Here the Puritan party raised objections to certain renderings of the Bible in the service of the English Church; and it was

found also that the Bishop's Bible was much less popular than the version of Geneva. Out of this controversy came the decision to have a fresh translation of the whole Bible. This work was now planned on a thorough and extensive system. Six committees of approved scholars met, two at Westminster, two at Oxford, and two at Cambridge. Working under definite rules, they produced their new version in the year 1611. This may be said to be the first work in England of an encyclopædic type; and it was certainly the first English literary work to be planned on an extensive scale of collaboration, and to be brought to a triumphant conclusion. The work was in every sense national. It had been produced under the personal supervision of the King himself, and had been initiated by the desire of the representatives of the people. In our own day revised translations of the Bible, made in the light of more accurate scholarship, have been published. In 1881 the revision of the New Testament was completed, and in 1884 the Old Testament was likewise revised. But the work of 1611 stands unchallenged, alike in its quality as literature and in its popular appeal.

15. It is now possible to explain in some measure the influence which the Bible has exercised upon the mind and thought of the English people. Let us consider the following points:—

(1) **The Literary Quality of the Bible.**—As a purely literary achievement the version of 1611 was pre-eminent. It was, as we have seen, the last of many translations dating from that of Wyclif at the close of the fourteenth century. It inherited the taste of men like Tyndale, and had the advantage of the scholarship accumulated in the work of Coverdale, of the Geneva translation, and of the Douay priests. Not only so, but the period of its production marked the high tide of English poetry, when the language of England had been vivified by the greatest poet of the world. It is

fortunate for Englishmen that their Bible was translated in the golden age of their speech. The language of the Scripture re-echoes the music and the majesty of expression that belong to the greatest period of our literature. The work is one of translation, in itself of the finest quality. The original, embracing the whole range of Hebrew literature in history, philosophy, and poetry, furnished many a majestic theme to the English scholars of the sixteenth and seventeenth centuries. That the translators rose to the level of their subject, none can deny. They wove for Hebrew thought as magnificent a garment of expression as the loom of Shakespeare could produce and the world still wonders at their work. In one sense the Bible of 1611 is the first great prose work in English; and its influence was felt by every succeeding writer of English prose. No educated man can read the prose of Milton or Addison or Johnson without being reminded of the vigour and dignity of the Scriptures. It is for this reason that some acquaintance with the language and phraseology of the Bible is necessary to the study and appreciation of modern English.

(2) **The Historical Position of the Bible.**—It must be remembered that the interest of Englishmen in the Bible began at a great period of their history. We are all familiar with such terms as the Renaissance and the Reformation. These movements in England belong to the sixteenth century; and they led to an extraordinary quickening of the intellectual and religious life of the country. Men wanted to find out the meaning of things, and the truth about religion and government. The various translations of the Scripture that were produced in the sixteenth century were really the result of this revival. Often these translations were produced under great difficulty and suspicion. For this reason they were the more valued by the people. When the Church in England broke away from the authority of Rome, the Bible came to be regarded

as the final authority in all matters of faith and religion. Naturally, then, the people of England wanted to know and understand the Bible; and partly in satisfaction of this want was the great edition of 1611 produced. After this date the Bible was still the most important book for Englishmen; and in its pages the various religious sects of the seventeenth and later centuries found some justification, each for its own opinion. Briefly, then, it may be said that the Bible, being considered the sole work of authority upon the Christian religion, exercised a profound influence upon the mind and thought of Englishmen at a time when religion to them was the most important thing in life. In this way its language and its phrases passed into our daily speech; and gave dignity and vigour to English prose in the very period of its creation.

(3) **The Bible in Modern Life.**—It is not unnatural to ask what place the Bible holds in the modern life of England. The rancour of old religious controversy has in part been mitigated; and the enormous development of general literature, in the last two centuries, has in some measure affected the unique position held by the Bible at the period of its translation. But to this day its influence upon all classes is great. The older Universities insist upon some knowledge of the Scriptures. From its use in the service of the various churches, men and women of all social grades are still familiar with the thought and phraseology of the Bible; and to the peasant it is often the only literature he has ever known. The development of scientific inquiry, and the birth of the modern historical spirit, have thrown new and startling light upon the origin and meaning of much of the Scriptures. This is not the place to discuss the various opinions held by different people upon the accuracy and the inspiration of the Bible. For many the idea of complete verbal inspiration has passed away; and the Bible has come to be regarded as a body of Hebrew

literature, affected in its growth by the literature of surrounding countries and by the ideas current in other religions of the ancient world. But, however men may differ in their interpretation of the Bible in the light of modern knowledge, all are agreed that it embodies an extraordinary record of religious experiences that appeal not to any particular faith, but to the general conscience of the world.

The aim of this volume has been to present such extracts from the Bible as will be of interest and value to the Indian reader; of interest, in so far as they furnish examples of characteristic Hebrew thought on historic, poetic, or philosophic lines: of value, in so far as the language of their translation is of the very essence of the English tongue. This is a book for the student and for the general reader. It is hoped that its perusal will give some insight into at least one literary influence that is still alive in England, and remind the Eastern student how near the Western mind comes to his own in the origin of its inspiration.

SECTION I.

LEGEND, NARRATIVE, AND HISTORY.

CHAPTER I.

IN THE BEGINNING.

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, and herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and

God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own

image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

CHAPTER II.

THE DELUGE.

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of

God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the Lord. These are the generations of Noah. Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my

covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female. and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day

were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with

thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAPTER III.

JACOB AND ESAU.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to

bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near

unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee.* And he brought it near to him, and he did eat: and he brought him wine, and he drank.

And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,

See, the smell of my son
Is as the smell of a field which the Lord hath blessed:
Therefore God give thee of the dew of heaven,
And the fatness of the earth,
And plenty of corn and wine:
Let people serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy Mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times. he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him,

Behold, thy dwelling shall be the fatness of the earth,
And of the dew of heaven from above;

And by thy sword shalt thou live, and shalt serve
thy brother;

And it shall come to pass when thou shalt have
the dominion,

That thou shalt break his yoke from off thy neck.

CHAPTER IV.

JOSEPH AND HIS BRETHREN—1.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his

brethren · and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed : for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright, and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more ; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ? And his brethren envied him ; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem ? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field : and the man asked him, saying, What seekest thou ? And he said, I seek my brethren : tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence ; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh.

Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit, and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent

his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

CHAPTER V.

JOSEPH AND HIS BRETHREN—2.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

And it came to pass, when his master heard the words of his wife, which she spake unto him saying, After this manner did thy servant to me; that his wrath was kindled.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

CHAPTER VI.

JOSEPH AND HIS BRETHREN—3.

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them,

Do not interpretations belong to God ? tell me them, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me ; and in the vine were three branches : and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes : and Pharaoh's cup was in my hand : and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it : The three branches are three days : yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place : and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house : for indeed I was stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head : and in the uppermost basket there was of all manner of bake-meats for Pharaoh ; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof : The three baskets are three days : yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants : and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief

butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

CHAPTER VII.

JOSEPH AND HIS BRETHREN—4.

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an

Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it. and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind

shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: what God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee:

and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAPTER VIII.

JOSEPH AND HIS BRETHREN—5.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies. hereby ye shall be proved: by

the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you or else by the life of Pharaoh surely ye are spies.

And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid,

saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father, one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

CHAPTER IX.

f JOSEPH AND HIS BRETHREN—6.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your

sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food, and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not your God, and the God of your father, hath given you treasure in your sacks. I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave them asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home,

they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAPTER X.

JOSEPH AND HIS BRETHREN—7.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest,

and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouth, we brought again unto thee out of the land of Canaan how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I

should do so : but the man in whose hand the cup is found, he shall be my servant ; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant . for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother ? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one ; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, ~~that~~ I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father : for if he should leave his father, his father would die . And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down : if our youngest brother be with us, then will we go down : for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons : and the one went out from me, and I said, Surely he is torn in pieces ; and I saw him not since : and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us ; seeing that his life is bound up in the lad's life ; it shall come to pass, when he seeth that the lad is not with us, that he will die : and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant

became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord ; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me ? lest peradventure I see the evil that shall come on my father.

CHAPTER XI.

JOSEPH AND HIS BRETHREN—8.

THEN Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud. and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could not answer him ; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life. For these two years hath the famine been in the land : and yet there are five years, in the which there shall neither be earing nor harvest.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God : and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good

things of Egypt. and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. And they went up out of Egypt. and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough, Joseph my son is yet alive: I will go and see him before I die.

CHAPTER XII.

THE FINDING OF MOSES BY PHARAOH'S DAUGHTER.

AND there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's

daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grēw, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? and Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? why is

it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

CHAPTER XIII.

THE CAPTURE OF THE CITY OF AI.

AND the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

So Joshua arosé, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city. go not very far from the city, but be ye all ready: and I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, (for they will

come out after us) till we have drawn them from the city ; for they will say, They flee before us, as at the first : therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city : for the Lord your God will deliver it into your hand. And it shall be, when ye have taken the city, that ye shall set the city on fire : according to the commandment of the Lord shall ye do. See, I have commanded you.

Joshua therefore sent them forth : and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai : but Joshua lodged that night among the people. And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai : now there was a valley between them and Ai. And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city. And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

And it came to pass, when the king of Ai saw it, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain ; but he wist not that there were liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them : and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel : and they left the city open, and pursued after Israel.

And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai ; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand : and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way : and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other issued out of the city against them ; so they were in the midst of Israel, some on this side, and some on that side : and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua.

And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua. And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day. And the King of Ai he hanged on a tree until eventide : and as soon as the sun was down, Joshua commanded that they

should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

CHAPTER XIV.

THE STORY OF SAMSON—1.

AND the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah, and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field:

but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord.

And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?

So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased

to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

And the woman bare a son, and called his name Samson : and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

CHAPTER XV.

THE STORY OF SAMSON—2.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines : now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me ; for she pleaseth me well. But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines : for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath : and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand : but he told not his father or his mother what he had done.

And he went down, and talked with the woman ; and

she pleased Samson well. And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth meat,

And out of the strong came forth sweetness.

And they could not in three days expound the riddle.

And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And

the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them,

If ye had not plowed with my heifer,

Ye had not found out my riddle.

And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

CHAPTER XVI.

THE STORY OF SAMSON—3.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

Then the Philistines said, Who hath done this? And

they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he foud a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years.

CHAPTER XVII.

THE STORY OF SAMSON—4.

THEN went Samson to Gaza, and it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him. and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were

never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried. and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. And she said unto him, How canst thou say, I love thee. when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when

Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees, and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

And Samson called unto the Lord, and said, O Lord God,

remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

CHAPTER XVIII.

DAVID AND GOLIATH.

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the

hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold. there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said

unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it oft of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will

the Lord deliver thee into mine hand ; and I will smite thee, and take thine head from thee , and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear : for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him ; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth ? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. And as David returned from

the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young*man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

CHAPTER XIX.

THE DEATH OF SAUL.

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. There-

fore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

CHAPTER XX.

DAVID AND ABSALOM.

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand

of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in

our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me.

Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and

lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cushy came; and Cushy said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushy, Is the young man Absalom safe? And Cushy answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAPTER XXI.

SOLOMON AND THE QUEEN OF SHEBA.

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

And the navy also of Hiram, that brought gold from

Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers : there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country. And king Solomon made two hundred targets of beaten gold : six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold ; three pound of gold went to one shield : and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind : and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps : there was not the like made in any kingdom.

And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold ; none were of silver : it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tharshish with the navy of Hiram : once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his

heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale, for abundance.

And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

CHAPTER XXII.

THE CAPTURE OF JERUSALEM.

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land

And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. The two pillars, one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight. The height of the one pillar was eighteen cubits, and the chapiter upon it was brass: and the height of the chapiter three cubits;

and the wreathen work, and pomegranates upon the chapiter round about, all of brass : and like unto these had the second pillar with wreathen work.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door : and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city : and Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah : and the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

CHAPTER XXIII.

BELSHAZZAR'S FEAST.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem ; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem ; and the king, and his princes his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of

the wall of the king's palace : and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men : but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen, by reason of the words of the king and his lords, came into the banquet house : and the queen spake and said, O king, live for ever : let not thy thoughts trouble thee, nor let thy countenance be changed : there is a man in thy kingdom, in whom is the spirit of the holy gods ; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him ; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers ; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar : now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry ? I have even heard of thee, that the spirit of the gods is in thee, and that

light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and

gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified : then was the part of the hand sent from him ; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it. TEKEL ; Thou art weighed in the balances, and art found wanting. PERES ; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

CHAPTER XXIV.

JUDITH.

1.

AND in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth. So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth. Then they decreed to destroy all flesh, that did not obey the commandment of his mouth. And when he had ended his counsel, Nabuchodonosor king

of the Assyrians called Holofernes the chief captain of his army, which was next unto him. and said unto him, Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence. and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand

And thou shalt go against all the west country. because they disobeyed my commandment. And thou shalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them: so that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow: and I will lead them captives to the utmost parts of all the earth. Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment. But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest. For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur; and he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback; and he ranged them, as a great army is ordered for the war. And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision: and plenty

of victual for every man of the army, and very much gold and silver out of the king's house. Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen. A great number also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia. Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill country; and destroyed Phud and Lud, and spoiled all the children of Rassas, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians. Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea. And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia. He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes. Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword. Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

2.

So they sent ambassadors unto him to treat of peace. saying, Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight. Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee. Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee. So the men came to Holofernes, and declared unto him after this manner.

Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid. So they and all the country round about received them with garlands, with dances, and with timbrels. Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god. Also he came over against Esdraelon near unto Judea, over against the great strait of Judea. And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

3.

Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought. Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God: for they were newly returned from the captivity, and all the people of Judea were lately gathered

together: and the vessels, and the altar, and the house, were sanctified after the profanation. Therefore they sent into all the coasts of Samaria, and the villages. and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem: and possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim, charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two men at the most. And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem

Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls: both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins. Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar, and cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jeru-

salem before the sanctuary of the Lord Almighty. And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people, and had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

4

Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries: wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, and he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army; and why have they determined not to come and meet me, more than all the inhabitants of the west.

Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant. This people are descended of the Chaldeans: and they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the

face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation. Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves. Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. And God dried the Red sea before them, and brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness. So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country. And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days. And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies. But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate. Now therefore, my lord

and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him. For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle. Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

5.

And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations, And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor? He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith

king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain. And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt. And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return. Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages: and thou shalt not perish, till thou be destroyed with them. And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel. So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia. And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord. But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city: which were in those days Ozias the son of Micha, of the tribe Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel. And they called together all the ancients of the city, and all their youth ran together, and their women, to the

assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel. Then the people fell down and worshipped God, and cried unto God, saying, O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day. Then they comforted Achior, and praised him greatly. And Ozias took him out of the assembly unto his house, and made a feast to the elders, and they called on the God of Israel all that night for help.

6.

The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel. Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude. And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cyamon, which is over against Esdraelon.

Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight. Then every man took up his weapons of war, and when they had kindled

fires upon their towers, they remained and watched all that night.

But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia, and viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said, Let our lord now hear a word, that there be not an overthrow in thine army. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains. Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish. Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain: for all the inhabitants of Bethulia have their water thence, so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell. Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of

the children of Israel. Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them. Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia. And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders, God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur. For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction. Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army. For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls

may live, and not see the death of our infants before our eyes, nor our wives nor our children to die. We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice. Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us; for he will not forsake us utterly. And if these days pass, and there come no help unto us, I will do according to your word. And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

7.

Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadai, the son of Israel. And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

So Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware

her widow's apparel. And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel. She was also of a goodly countenance, and very beautiful to behold : and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands ; and she remained upon them. And there was none that gave her an ill word ; for she feared God greatly.

Now when she heard the evil words of the people against the governor, that they fainted for lack of water ; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days ; then she sent her waiting woman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia : for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

And now who are ye that have tempted God this day, and stand instead of God among the children of men ? And now try the Lord Almighty, but ye shall never know anything. For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh : then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose ? Nay, my brethren, provoke not the Lord our God to anger. For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies. Do not bind the

counsels of the Lord our God : for God is not as man, that he may be threatened ; neither is he as the son of man, that he should be wavering. Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him. For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime. For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

But we know none other god, therefore we trust that he will not despise us, nor any of our nation. For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled ; and he will require the profanation thereof at our mouth. And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage ; and we shall be an offence and a reproach to all them that possess us. For our servitude shall not be directed to favour : but the Lord our God shall turn it to dishonour. Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us. Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers. Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us : but the Lord doth scourge them that come near unto him, to admonish them.

Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may

gainsay thy words. For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good. But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

Then said Judith unto them. Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. Ye shall stand this night in the gate, and I will go forth with my waiting woman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand. But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do. Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. So they returned from the tent, and went to their wards.

8.

Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said, O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones; and hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children;

which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid : O God, O my God, hear me also a widow.

For thou hast wrought not only those things, but also the things which fell out before, and which ensued after ; thou hast thought upon the things which are now, and which are to come. Yea, what things thou didst determine were ready at hand, and said, Lo, we are here : for all thy ways are prepared, and thy judgments are in thy foreknowledge. For, behold, the Assyrians are multiplied in their power ; they are exalted with horse and man ; they glory in the strength of their footmen ; they trust in shield, and spear, and bow, and sling ; and know not that thou art the Lord that breakest the battles : the Lord is thy name.

Throw down their strength in thy power, and bring down their force in thy wrath : for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar. Behold their pride, and send thy wrath upon their heads : give into mine hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the servant with the prince and the prince with the servant : break down their stateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men : for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer : and make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy

children. And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

9.

Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words, she rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days, and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her. Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis. And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her, The God, the God of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God. And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me.

So they commanded the young men to open unto her, as she had spoken.

And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more. Thus they went straight forth in the valley: and the first watch of the Assyrians met her, and took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou?

And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed: and I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her, Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them

such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth. And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. So they shewed him of her; and he came out before his tent with silver lamps going before him. And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance, and she fell down upon her face, and did reverence unto him: and his servants took her up.

10.

Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them. but they have done these things to themselves. But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter: for none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes. As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of

the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house. For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. Now as concerning the matter, which Achior did speak in thy council, we have heard his words ; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. Therefore, O lord and governor, reject not his word ; but lay it up in thine heart, for it is true : for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done : for their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws : and are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God ; the which things it is not lawful for any of the people so much as to touch with their hands. For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate. Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

Wherefore I thine handmaid, knowing all this, am fled from their presence ; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. For thy servant is religious, and

serveth the God of heaven day and night. now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins: and I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said, There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words. Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord. And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

11.

Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine. And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought. Then Holofernes said unto her, If thy provision should fail, how should we give thee the like?

for there be none with us of thy nation. Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch, and sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer. Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. So she came in clean, and remained in the tent, until she did eat her meat at evening.

And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn. Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor. Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft

skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her. Then said Holofernes unto her, Drink now, and be merry with us. So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. Then she took and ate and drank before him what her maid had prepared. And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

12.

Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long. And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine. Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose. So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem. For now is the time to help thine inheritance, and to execute mine enterprizes to the destruction of the enemies which are risen against us.

Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

and approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day. And she smote twice upon his neck with all her might, and she took away his head from him, and tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid; and she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day. Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night. So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman. As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with

one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people. Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. For this thy confidence shall not depart from the heart of men, which remember the power of God for ever. And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

13.

Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls. And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down. Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face. So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go. But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us; as it were to his death.

Then they called Achior out of the house of Ozias; and

when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed. But when they had recovered him, he fell at Judith's feet, and revered her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished. Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them. And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain. But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers. So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith. But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him. Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments. After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried, These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head. When

the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

14.

And when they that were in the tents heard, they were astonished at the thing that was done. And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country. They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them. Then sent Ozias to Beto-masthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof. And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched. And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold

the good things that God had shewed to Israel, and to see Judith, and to salute her. And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation: thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon. Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her. And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths

15.

Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise. And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name. For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude where-

of stopped the torrents, and their horsemen have covered the hills. He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

But the Almighty Lord hath disappointed them by the hand of a woman. For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance. For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

The Persians quaked at her boldness, and the Medes were daunted at her hardness. Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown. The sons of the damsels have pierced them through, and wounded them as fugitives' children. they perished by the battle of the Lord.

I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible. Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice. For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee. For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times. Woe to the nations that rise up against my kindred! the Lord

Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts. Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bed-chamber, for a gift unto the Lord. So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

SECTION II.

MORAL TEACHING, PHILOSOPHY, AND PROVERBS.

CHAPTER XXV.

THE TEN COMMANDMENTS.

AND God spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother . that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

CHAPTER XXVI.

REMEMBER NOW THY CREATOR.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain : in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low ; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher ; all is vanity. And moreover, because the preacher was wise, he still taught the people knowledge ; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words . and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished : of making many books there is no end ; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter : Fear God, and keep his commandments . for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

CHAPTER XXVII.

ON THE DEITY.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : and the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of

the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, got thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known?

have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

It is he that sitteth upon the circle of the earth, and the inhabitants thereof, are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

CHAPTER XXVIII.

ZOPHAR REPROVES JOB.

CANST thou by searching find out God ?
Canst thou find out the Almighty unto perfection ?
It is as high as heaven ; what canst thou do ?
Deeper than hell ; what canst thou know ?
The measure thereof is longer than the earth,
And broader than the sea.
If he cut off, and shut up,
Or gather together, then who can hinder him ?
For he knoweth vain men :
He seeth wickedness also ; will he not then consider
it ?
For vain man would be wise,
Though man be born like a wild ass's colt.
If thou prepare thine heart,
And stretch out thine hands toward him ;
If iniquity be in thine hand put it far away,
And let not wickedness dwell in thy tabernacles.
For then shalt thou lift up thy face without spot ;
Yea, thou shalt be stedfast, and shalt not fear :
Because thou shalt forget thy misery,
And remember it as waters that pass away :
And thine age shall be clearer than the noonday ;
Thou shalt shine forth, thou shalt be as the morning.
And thou shalt be secure, because there is hope ;
Yea, thou shalt dig about thee, and thou shalt take thy
rest in safety.
Also thou shalt lie down, and none shall make thee
afraid ;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail, and they shall
not escape,
And their hope shall be as the giving up of the ghost.

CHAPTER XXIX.

ON THE SHORTNESS OF LIFE.

MAN that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down :
He fleeth also as a shadow, and continueth not.
And dost thou open thine eyes upon such an one,
And bringest me into judgment with thee?
Who can bring a clean thing out of an unclean? not
one.
Seeing his days are determined, the number of his
months are with thee,
Thou has appointed his bounds that he cannot pass ;
Turn from him, that he may rest,
Till he shall accomplish, as an hireling, his day.
For there is hope of a tree, if it be cut down, that it
will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground ;
Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away :
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the flood decayeth and drieth up :
So man lieth down, and riseth not :
Till the heavens be no more, they shall not awake,
Nor be raised out of their sleep.

CHAPTER XXX.

ON WISDOM.

BUT where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal cannot equal it:
And the exchange of it shall not be for jewels of fine
gold.

No mention shall be made of coral, or of pearls:
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make the weight for the winds;
And he weigheth the waters by measure.
When he made a decree for the rain,

And a way for the lightning of the thunder :
Then did he see it, and declare it ;
He prepared it, yea, and searched it out.
And unto man he said,
Behold, the fear of the Lord, that is wisdom ;
And to depart from evil is understanding.

CHAPTER XXXI.

ON MAN'S LITTLENESS.

THEN the Lord answered Job out of the whirlwind,
and said,
Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man ;
For I will demand of thee, and answer thou me.
Where wast thou when I laid the foundations of the
earth ?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it ?
Whereupon are the foundations thereof fastened ?
Or who laid the corner stone thereof ;
When the morning stars sang together,
And all the sons of God shouted for joy ?
Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the
womb ?
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And brake up for it my decreed place,
And set bars and doors,
And said, Hitherto shalt thou come, but no further :

And here shall thy proud waves be stayed²
 Hast thou commanded the morning since thy days;
 And caused the dayspring to know his place,
 That it might take hold of the ends of the earth,
 That the wicked might be shaken out of it?²
 It is turned as clay to the seal,
 And they stand as a garment.
 And from the wicked their light is withholden,
 And the high arm shall be broken.
 Hast thou entered into the springs of the sea?
 Or hast thou walked in the search of the depth?
 Have the gates of death been opened unto thee?
 Or hast thou seen the doors of the shadow of death?
 Hast thou perceived the breadth of the earth?
 Declare if thou knowest it all.
 Where is the way where light dwelleth?
 And as for darkness, where is the place thereof
 That thou shouldest take it to the bound thereof,
 And that thou shouldest know the paths to the house
 thereof?
 Knowest thou it, because thou wast then born?
 Or because the number of thy days is great?
 Hast thou entered into the treasures of the snow?
 Or hast thou seen the treasures of the hail,
 Which I have reserved against the time of trouble,
 Against the day of battle and war?
 By what way is the light parted,
 Which scattereth the east wind upon the earth?
 Who hath divided a watercourse for the overflowing of
 waters,
 Or a way for the lightning of thunder;
 To cause it to rain on the earth, where no man is;
 On the wilderness wherein there is no man;
 To satisfy the desolate and waste ground;

And to cause the bud of the tender herb to spring forth?

Hath the rain a father?

Or who hath begotten the drops of dew?

Out of whose womb came the ice?

And the hoary frost of heaven, who hath gendered it?

The waters are hid as with a stone,

And the face of the deep is frozen.

Canst thou bind the sweet influences of Pleiades,

Or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season?

Or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven?

Canst thou set the dominion thereof in the earth?

Canst thou lift up thy voice to the clouds,

That abundance of waters may cover thee?

Canst thou send lightnings, that they may go,

And say unto thee, Here we are?

Who hath put wisdom in the inward parts?

Or who hath given understanding to the heart?

Who can number the clouds in wisdom?

Or who can stay the bottles of heaven,

When the dust groweth into hardness,

And the clods cleave fast together?

Wilt thou hunt the prey for the lion?

Or fill the appetite of the young lions,

When they couch in their dens,

And abide in the covert to lie in wait?

Who provideth for the raven his food?

When his young ones cry unto God,

They wander for lack of meat.

Knowest thou the time when the wild goats of the rock bring forth?

Or canst thou mark when the hinds do calve?

Canst thou number the months that they fulfil?

Or knowest thou the time when they bring forth?
 They bow themselves, they bring forth their young
 ones,
 They cast out their sorrows.
 Their young ones are in good liking, they grow up with
 corn;
 They go forth, and return not unto them.
 Who hath sent out the wild ass free?
 Or who hath loosed the bands of the wild ass?
 Whose house I have made the wilderness,
 And the barren land his dwellings.
 He scorneth the multitude of the city,
 Neither regardeth he the crying of the driver.
 The range of the mountains is his pasture,
 And he searcheth after every green thing.
 Will the unicorn be willing to serve thee,
 Or abide by thy crib?
 Canst thou bind the unicorn with his band in the
 furrow?
 Or will he harrow the valleys after thee?
 Wilt thou trust him, because his strength is great?
 Or wilt thou leave thy labour to him?
 Wilt thou believe him, that he will bring home thy
 seed,
 And gather it into thy barn?
 Gavest thou the goodly wings unto the peacocks?
 Or wings and feathers unto the ostrich?
 Which leaveth her eggs in the earth,
 And warmeth them in dust,
 And forgetteth that the foot may crush them,
 Or that the wild beast may break them.
 She is hardened against her young ones, as though
 they were not hers:
 Her labour is in vain without fear;
 Because God hath deprived her of wisdom,

Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.
Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength:
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,
The glittering spear and the shield.
He swalloweth the ground with fierceness and rage:
Neither believeth he that it is the sound of the
trumpet.
He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
From thence she seeketh the prey,
And her eyes behold afar off.
Her young ones also suck up blood:
And where the slain are, there is she.

CHAPTER XXXII.

PROVERBS.

1.

THE proverbs of Solomon the son of David, King of
Israel ;
To know wisdom and instruction ;
To perceive the words of understanding ,
To receive the instruction of wisdom,
Justice, and judgment, and equity ;
To give subtilty to the simple,
To the young man knowledge and discretion.
A wise man will hear, and will increase learning ;
And a man of understanding shall attain unto wise
counsels :
To understand a proverb, and the interpretation ;
The words of the wise, and their dark sayings.
The fear of the Lord is the beginning of knowledge :
But fools despise wisdom and instruction.
My son, hear the instruction of thy father,
And forsake not the law of thy mother :
For they shall be an ornament of grace unto thy
head,
And chains about thy neck.
My son, if sinners entice thee,
Consent thou not.

2.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchan-
dise of silver,

And the gain thereof than fine gold.
 She is more precious than rubies :
 And all the things thou canst desire are not to be compared unto her.
 Length of days is in her right hand ;
 And in her left hand riches and honour.
 Her ways are ways of pleasantness,
 And all her paths are peace.
 She is a tree of life to them that lay hold upon her :
 And happy is every one that retaineth her.

3.

Get wisdom, get understanding :
 Forget it not ; neither decline from the words of my mouth.
 Forsake her not, and she shall preserve thee :
 Love her, and she shall keep thee.
 Wisdom is the principal thing ; therefore get wisdom :
 And with all thy getting get understanding.
 Exalt her, and she shall promote thee :
 She shall bring thee to honour, when thou dost embrace her.
 She shall give to thine head an ornament of grace :
 A crown of glory shall she deliver to thee.

4.

Go to the ant, thou sluggard ;
 Consider her ways, and be wise :
 Which having no guide,
 Overseer, or ruler,
 Provideth her meat in the summer,
 And gathereth her food in the harvest.
 How long wilt thou sleep, O sluggard ?

When wilt thou arise out of thy sleep?
 Yet a little sleep, a little slumber,
 A little folding of the hands to sleep :
 So shall thy poverty come as one that travelleth,
 And thy want as an armed man. •

• • • • •
 These six things doth the Lord hate :
 Yea, seven are an abomination unto him :
 A proud look, a lying tongue,
 And hands that shed innocent blood,
 An heart that deviseth wicked imaginations,
 Feet that be swift in running to mischief,
 A false witness that speaketh lies,
 And he that soweth discord among brethren.
 My son, keep thy father's commandment,
 And forsake not the law of thy mother :
 Bind them continually upon thine heart,
 And tie them about thy neck.
 When thou goest, it shall lead thee ;
 When thou sleepest, it shall keep thee ;
 And when thou awakest, it shall talk with thee.
 For the commandment is a lamp ; and the law is
 light ;
 And reproofs of instruction are the way of life.

5.

For wisdom is better than rubies ;
 And all the things that may be desired are not to be
 compared to it.
 I wisdom dwell with prudence,
 And find out knowledge of witty inventions.
 The fear of the Lord is to hate evil :
 Pride, and arrogancy, and the evil way,
 And the froward mouth, do I hate.

Counsel is mine, and sound wisdom :
 I am understanding ; I have strength.
 By me kings reign,
 And princes decree justice.
 By me princes rule,
 And nobles, even all the judges of the earth.
 I love them that love me ;
 And those that seek me early shall find me.
 Riches and honour are with me ;
 Yea, durable riches and righteousness.
 My fruit is better than gold, yea, than fine gold ;
 And my revenue than choice silver.
 I lead in the way of righteousness,
 In the midst of the paths of judgment :
 That I may cause those that love me to inherit substance ;
 And I will fill their treasures.

6.

A soft answer turneth away wrath :
 But grievous words stir up anger.
 The tongue of the wise useth knowledge aright :
 But the mouth of fools poureth out foolishness.
 The eyes of the Lord are in every place,
 Beholding the evil and the good.
 A wholesome tongue is a tree of life :
 But perverseness therein is a breach in the spirit.
 A fool despiseth his father's instruction :
 But he that regardeth reproof is prudent.
 In the house of the righteous is much treasure :
 But in the revenues of the wicked is trouble.
 The lips of the wise disperse knowledge :
 But the heart of the foolish doeth not so.

The Lord will destroy the house of the proud :
 But he will establish the border of the widow.
 The thoughts of the wicked are an abomination to the
 Lord :

But the words of the pure are pleasant words.
 He that is greedy of gain troubleth his own house ;
 But he that hateth gifts shall live.
 The heart of the righteous studieth to answer :
 But the mouth of the wicked poureth out evil things.
 The Lord is far from the wicked :
 But he heareth the prayer of the righteous.
 The light of the eyes rejoiceth the heart :
 And a good report maketh the bones fat.
 The ear that heareth the reproof of life
 Abideth among the wise.
 He that refuseth instruction despiseth his own soul :
 But he that heareth reproof getteth understanding.
 The fear of the Lord is the instruction of wisdom ;
 And before honour is humility.

7.

The king's heart is in the hand of the Lord, as the
 rivers of water :
 He turneth it whithersoever he will.
 Every way of a man is right in his own eyes :
 But the Lord pondereth the hearts.
 To do justice and judgment
 Is more acceptable to the Lord than sacrifice.
 An high look, and a proud heart,
 And the plowing of the wicked, is sin.
 The thoughts of the diligent tend only to plenteous-
 ness ;
 But of every one that is hasty only to want.
 The getting of treasures by a lying tongue

Is a vanity tossed to and fro of them that seek death.
 The robbery of the wicked shall destroy them ;
 Because they refuse to do judgment.
 The way of man is froward and strange :
 But as for the pure, his work is right.
 It is better to dwell in a corner of the housetop,
 Than with a brawling woman in a wide house.
 The soul of the wicked desireth evil :
 His neighbour findeth no favour in his eyes.
 When the scorner is punished, the simple is made
 wise :
 And when the wise is instructed, he receiveth know-
 ledge.
 The righteous man wisely considereth the house of the
 wicked :
 But God overthroweth the wicked for their wickedness.
 Whoso stoppeth his ears at the cry of the poor,
 He also shall cry himself, but shall not be heard.
 A gift in secret pacifieth anger :
 And a reward in the bosom strong wrath.
 It is joy to the just to do judgment :
 But destruction shall be to the workers of iniquity.
 The man that wandereth out of the way of under-
 standing
 Shall remain in the congregation of the dead.
 He that loveth pleasure shall be a poor man :
 He that loveth wine and oil shall not be rich.
 The wicked shall be a ransom for the righteous,
 And the transgressor for the upright.
 It is better to dwell in the wilderness,
 Than with a contentious and an angry woman.
 There is treasure to be desired and oil in the dwelling
 of the wise ;
 But a foolish man spendeth it up.
 He that followeth after righteousness and mercy

Findeth life, righteousness, and honour.
 A wise man scaleth the city of the mighty,
 And casteth down the strength of the confidence
 thereof.

Whoso keepeth his mouth and his tongue
 Keepeth his soul from troubles.
 Proud and haughty scorner is his name,
 Who dealeth in proud wrath.
 The desire of the slothful killeth him,
 For his hands refuse to labour.
 He coveteth greedily all the day long :
 But the righteous giveth and spareth not.
 The sacrifice of the wicked is abomination :
 How much more, when he bringeth it with a wicked
 mind ?

A false witness shall perish :
 But the man that heareth speaketh constantly.
 A wicked man hardeneth his face :
 But as for the upright, he directeth his way.
 There is no wisdom nor understanding
 Nor counsel against the Lord.
 The horse is prepared against the day of battle :
 But safety is of the Lord.

8.

When thou sittest to eat with a ruler,
 Consider diligently what is before thee :
 And put a knife to thy throat,
 If thou be a man given to appetite.
 Be not desirous of his dainties :
 For they are deceitful meat.
 Labour not to be rich :
 Cease from thine own wisdom.
 Wilt thou set thine eyes upon that which is not ?

For riches certainly make themselves wings;
 They fly away as an eagle toward heaven.
 Eat thou not the bread of him that hath an evil eye,
 Neither desire thou his dainty meats:
 For as he thinketh in his heart, so is he:
 Eat and drink, saith he to thee;
 But his heart is not with thee.
 The morsel which thou hast eaten shalt thou vomit up,
 And lose thy sweet words.
 Speak not in the ears of a fool:
 For he will despise the wisdom of thy words.
 Remove not the old landmark;
 And enter not into the fields of the fatherless:
 For their redeemer is mighty;
 He shall plead their cause with thee.
 Apply thine heart unto instruction,
 And thine ears to the words of knowledge.
 Withhold not correction from the child:
 For if thou beatest him with the rod, he shall not die
 Thou shalt beat him with the rod,
 And shalt deliver his soul from hell.
 My son, if thine heart be wise,
 My heart shall rejoice, even mine.
 Yea, my reins shall rejoice,
 When thy lips speak right things.
 Let not thine heart envy sinners:
 But be thou in the fear of the Lord all the day long.
 For surely there is an end;
 And thine expectation shall not be cut off.
 Hear thou, my son, and be wise,
 And guide thine heart in the way.
 Be not among winebibbers;
 Among riotous eaters of flesh:
 For the drunkard and the glutton shall come to
 poverty:

And drowsiness shall clothe a man with rags.
 Harken unto thy father that begat thee,
 And despise not thy mother when she is old
 Buy the truth, and sell it not ;
 Also wisdom, and instruction, and understanding.
 The father of the righteous shall greatly rejoice :
 And he that begetteth a wise child shall have joy of
 him.

9.

Who can find a virtuous woman ?
 For her price is far above rubies.
 The heart of her husband doth safely trust in her,
 So that he shall have no need of spoil.
 She will do him good and not evil
 All the days of her life.
 She seeketh wool, and flax,
 And worketh willingly with her hands.
 She is like the merchants' ships ;
 She bringeth her food from afar.
 She riseth also while it is yet night,
 And giveth meat to her household,
 And a portion to her maidens.
 She considereth a field, and buyeth it :
 With the fruit of her hands she planteth a vineyard.
 She girdeth her loins with strength,
 And strengtheneth her arms.
 She perceiveth that her merchandise is good :
 Her candle goeth not out by night.
 She layeth her hands to the spindle,
 And her hands hold the distaff
 She stretcheth out her hand to the poor ;
 Yea, she reacheth forth her hands to the needy.
 She is not afraid of the snow for her household :

For all her household are clothed with scarlet.
She maketh herself coverings of tapestry :
Her clothing is silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh fine linen, and selleth it ;
And delivereth girdles unto the merchant.
Strength and honour are her clothing ;
And she shall rejoice in time to come.
She openeth her mouth with wisdom ;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed ;
Her husband also, and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain :
But a woman that feareth the Lord, she shall be
praised.
Give her of the fruit of her hands ;
And let her own works praise her in the gates.

CHAPTER XXXIII.

ESDRAS—1.

Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia, and to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

And when they had eaten and drunken, and being

satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked. Then three young men, that were of the guard that kept the king's body, spake one to another; Let every one of us speak a sentence. he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory: as, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck: and he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow; and said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed. The first wrote, Wine is the strongest. The second wrote, The king is the strongest. The third wrote, Women are strongest: but above all things Truth beareth away the victory.

Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them: and sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers; and sat him down in the royal seat of judgment; and the writings were read before them.

And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in. And he said unto them, Declare unto us your mind concerning the writings.

Then began the first, who had spoken of the strength of wine; and he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it: it maketh

the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: and it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents: and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords: but when they are from the wine, they remember not what they have done. O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAPTER XXXIV.

ESDRAS—2.

THEN the second, that had spoken of the strength of the king, began to say, O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them? But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do. If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare; if he command to

smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant.

So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest: and these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing. O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak. O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women? Women have borne the king and all the people that bear rule by sea and land. Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. These also make garments for men; these bring glory unto men; and without women cannot men be.

Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty? And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever? A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman? Yea, a man taketh his sword, and goeth

his way to rob and to steal, to sail upon the sea and upon rivers; and looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. Wherefore a man loveth his wife better than father or mother. Yea, many there be that have run out of their wits for women, and become servants for their sakes. Many also have perished, have erred, and sinned, for women.

And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, and taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand. And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also. but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. O ye men, how can it be but women should be strong, seeing they do thus?

Then the king and the princes looked one upon another: so he began to speak of the truth. O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is he not great that maketh these things? therefore great is the truth, and stronger than all things. All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish. As for the truth, it endureth, and is always strong; it liveth and conquereth

for evermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things. Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest, and thou shalt sit next me, and shalt be called my cousin.

CHAPTER XXXV.

THE SERMON ON THE MOUNT.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart. for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute

you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

CHAPTER XXXVI.

THE PARABLE OF THE UNMERCIFUL SERVANT.

THEREFORE is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying,

Pay me that thou owest. And his fellowservant fell down at his feet, and besought him saying. Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

CHAPTER XXXVII.

THE PARABLE OF THE TALENTS.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast

been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

CHAPTER XXXVIII

THE PARABLE OF THE GOOD SAMARITAN.

AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

CHAPTER XXXIX.

ANXIETY AS TO WORLDLY COMFORT.

AND he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

CHAPTER XL.

THE PRODIGAL SON,

AND he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And his son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and

drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in : therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

CHAPTER XLI.

AN EXHORTATION TO LOVE.

LET love be without dissimulation. Abhor that which is evil ; cleave to that which is good. Be kindly affectioned one to another with brotherly love ; in honour preferring one another ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality.

Bless them which persecute you : bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

CHAPTER XLII.

CHARITY.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as

a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAPTER XLIII.

TRUE RELIGION.

WHEREWITH shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

SECTION III.

POETRY, RHETORIC, AND PSALMS.

CHAPTER XLIV.

MOSES' SONG OF TRIUMPH.

THEN sang Moses and the children of Israel this song
unto the Lord, and spake, saying,
I will sing unto the Lord, for he hath triumphed
gloriously :
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation :
He is my God, and I will prepare him an habitation ;
My father's God, and I will exalt him.
The Lord is a man of war :
The Lord is his name.
Pharaoh's chariots and his host hath he cast into
the sea :
His chosen captains also are drowned in the Red sea.
The depths have covered them :
They sank into the bottom as a stone.
Thy right hand, O Lord, is become glorious in power :
Thy right hand, O Lord, hath dashed in pieces the
enemy.
And in the greatness of thine excellency thou hast
overthrown them that rose up against thee :
Thou sentest forth thy wrath, which consumed them
as stubble.
And with the blast of thy nostrils the waters were
gathered together,
The floods stood upright as an heap,

And the depths were congealed in the heart of the sea.
 The enemy said,
 I will pursue, I will overtake, I will divide the spoil;
 My lust shall be satisfied upon them;
 I will draw my sword, my hand shall destroy them.
 Thou didst blow with thy wind, the sea covered them :
 They sank as lead in the mighty waters.
 Who is like unto thee, O Lord, among the gods ?
 Who is like thee, glorious in holiness,
 Fearful in praises, doing wonders?
 Thou stretchedst out thy right hand,
 The earth swallowed them.
 Thou in thy mercy hast led forth the people which
 thou hast redeemed :
 Thou hast guided them in thy strength unto thy holy
 habitation.
 The people shall hear, and be afraid :
 Sorrow shall take hold on the inhabitants of Palestina.
 Then the dukes of Edom shall be amazed ;
 The mighty men of Moab, trembling shall take hold
 upon them ;
 All the inhabitants of Canaan shall melt away.
 Fear and dread shall fall upon them ;
 By the greatness of thine arm they shall be as still
 as a stone ;
 Till thy people pass over, O Lord,
 Till the people pass over, which thou hast purchased.
 Thou shalt bring them in, and plant them in the
 mountain of thine inheritance,
 In the place, O Lord, which thou hast made for thee
 to dwell in,
 In the Sanctuary, O Lord, which thy hands have
 established.
 The Lord shall reign for ever and ever.

CHAPTER XLV.

MOSES PRAISES THE DEITY.

GIVE ear, O ye heavens, and I will speak ;
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass :
Because I will publish the name of the Lord :
Ascribe ye greatness unto our God.
He is the Rock, his work is perfect :
For all his ways are judgment :
A God of truth and without iniquity,
Just and right is he.
They have corrupted themselves, their spot is not the
spot of his children :
They are a perverse and crooked generation.
Do ye thus requite the Lord,
O foolish people and unwise ?
Is not he thy father that hath bought thee ?
Hath he not made thee, and established thee ?
Remember the days of old,
Consider the years of many generations :
Ask thy father, and he will shew thee :
Thy elders, and they will tell thee.
When the Most High divided to the nations their
inheritance,
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
For the Lord's portion is his people ;
Jacob is the lot of his inheritance.

He found him in a desert land,
 And in the waste howling wilderness ;
 He led him about, he instructed him,
 He kept him as the apple of his eye.
 As an eagle stirreth up her nest,
 Fluttereth over her young,
 Spreadeth abroad her wings, taketh them,
 Beareth them on her wings :
 So the Lord alone did lead him,
 And there was no strange god with him.
 He made him ride on the high places of the earth,
 That he might eat the increase of the fields ;
 And he made him to suck honey out of the rock,
 And oil out of the flinty rock ;
 Butter of kine, and milk of sheep,
 With fat of lambs,
 And rams of the breed of Bashan, and goats,
 With the fat of kidneys of wheat ;
 And thou didst drink the pure blood of the grape.
 But Jeshurun waxed fat, and kicked :
 Thou art waxen fat, thou art grown thick, thou art
 covered with fatness ;
 Then he forsook God which made him,
 And lightly esteemed the Rock of his salvation.
 They provoked him to jealousy with strange gods,
 With abominations provoked they him to anger.
 They sacrificed unto devils, not to God ;
 To gods whom they knew not,
 To new gods that came newly up,
 Whom your fathers feared not.
 Of the Rock that begat thee thou art unmindful,
 And hast forgotten God that formed thee.
 And when the Lord saw it, he abhorred them,
 Because of the provoking of his sons, and of his
 daughters.

And he said, I will hide my face from them,
I will see what their end shall be :
For they are a very froward generation,
Children in whom is no faith.
They have moved me to jealousy with that which is
not God ;
They have provoked me to anger with their vanities :
And I will move them to jealousy with those which
are not a people ;
I will provoke them to anger with a foolish nation.
For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.
I will heap mischiefs upon them ;
I will spend mine arrows upon them.
They shall be burnt with hunger, and devoured with
burning heat,
And with bitter destruction :
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust
The sword without,
And terror within,
Shall destroy both the young man and the virgin,
The suckling also with the man of gray hairs.
I said, I would scatter them into corners,
I would make the remembrance of them to cease from
among men :
Were it not that I feared the wrath of the enemy,
Lest their adversaries should behave themselves
strangely,
And lest they should say, Our hand is high,
And the Lord hath not done all this.
For they are a nation void of counsel,
Neither is there any understanding in them.

O that they were wise, that they understood this,
 That they would consider their latter end!
 How should one chase a thousand,
 And two put ten thousand to flight,
 Except their Rock had sold them,
 And the Lord had shut them up?
 For their rock is not as our Rock,
 Even our enemies themselves being judges.
 For their vine is of the vine of Sodom,
 And of the fields of Gomorrah:
 Their grapes are grapes of gall,
 Their clusters are bitter:
 Their wine is the poison of dragons,
 And the cruel venom of asps.
 Is not this laid up in store with me,
 And sealed up among my treasures?
 To me belongeth vengeance, and recompence;
 Their foot shall slide in due time.
 For the day of their calamity is at hand,
 And the things that shall come upon them make
 haste.

For the Lord shall judge his people,
 And repent himself for his servants,
 When he seeth that their power is gone,
 And there is none shut up, or left.
 And he shall say, Where are their gods,
 Their rock in whom they trusted,
 Which did eat the fat of their sacrifices,
 And drank the wine of their drink offerings?
 Let them rise up and help you,
 And be your protection.
 See now that I, even I, am he,
 And there is no god with me:
 I kill, and I make alive;
 I wound, and I heal:

Neither is there any that can deliver out of my hand.
For I lift up my hand to heaven,
And say, I live for ever.
If I whet my glittering sword,
And mine hand take hold on judgment;
I will render vengeance to mine enemies,
And will reward them that hate me
I will make mine arrows drunk with blood,
And my sword shall devour flesh;
And that with the blood of the slain and of the
captive,
From the beginning of revenges upon the enemy.
Rejoice, O ye nations, with his people:
For he will avenge the blood of his servants
And will render vengeance to his adversaries.
And will be merciful unto his land, and to his people.

CHAPTER XLVI.

THE SONG OF DEBORAH.

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

Praise ye the Lord for the avenging of Israel,
When the people willingly offered themselves.
Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord God of Israel.
Lord, when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.
The mountains melted from before the Lord,
Even that Sinai from before the Lord God of Israel.

In the days of Shamgar the son of Anath,
 In the days of Jael, the highways were unoccupied,
 And the travellers walked through byways.
 The inhabitants of the villages ceased, they ceased in
 Israel,
 Until that I Deborah arose,
 That I arose a mother in Israel.
 They chose new gods ;
 Then was war in the gates :
 Was there a shield or spear seen
 Among forty thousand in Israel ?
 My heart is toward the governors of Israel,
 That offered themselves willingly among the people.
 Bless ye the Lord.
 Speak, ye that ride on white asses,
 Ye that sit in judgment,
 And walk by the way.
 They that are delivered from the noise of archers in
 the places of drawing water,
 There shall they rehearse the righteous acts of the
 Lord,
 Even the righteous acts toward the inhabitants of his
 villages in Israel :
 Then shall the people of the Lord go down to the gates.
 Awake, awake, Deborah .
 Awake, awake, utter a song .
 Arise, Barak, and lead thy captivity captive, thou son
 of Abinoam.
 Then he made him that remaineth have dominion over
 the nobles among the people :
 The Lord made me have dominion over the mighty.
 Out of Ephraim was there a root of them against
 Amalek ;
 After thee, Benjamin, among thy people ;
 Out of Machir came down governors,

And out of Zebulun they that handle the pen of the
writer.

And the princes of Issachar were with Deborah ;

Even Issachar, and also Barak :

He was sent on foot into the valley.

For the divisions of Reuben

There were great thoughts of heart.

Why abodest thou among the sheepfolds,

To hear the bleatings of the flocks?

For the divisions of Reuben

There were great searchings of heart.

Gilead abode beyond Jordan :

And why did Dan remain in ships?

Asher continued on the sea shore,

And abode in his breaches.

Zebulun and Naphtali were a people that jeopardded
their lives unto the death

In the high places of the field.

The kings came and fought,

Then fought the kings of Canaan

In Taanach by the waters of Megiddo ;

They took no gain of money.

They fought from heaven ;

The stars in their courses fought against Sisera.

The river of Kishon swept them away,

That ancient river, the river Kishon.

O my soul, thou hast trodden down strength.

Then were the horsehoofs broken

By the means of the pransings, the pransings of their
mighty ones.

Curse ye Meroz, said the angel of the Lord,

Curse ye bitterly the inhabitants thereof ;

Because they came not to the help of the Lord,

To the help of the Lord against the mighty.

Blessed above women shall Jael

The wife of Heber the Kenite be,
 Blessed shall she be above women in the tent.
 He asked water, and she gave him milk ;
 She brought forth butter in a lordly dish.
 She put her hand to the nail,
 And her right hand to the workman's hammer ;
 And with the hammer she smote Sisera, she smote off
 his head,
 When she had pierced and stricken through his
 temples.
 At her feet he bowed, he fell, he lay down :
 At her feet he bowed, he fell :
 Where he bowed, there he fell down dead.
 The mother of Sisera looked out at a window,
 And cried through the lattice,
 Why is his chariot so long in coming ?
 Why tarry the wheels of his chariots ?
 Her wise ladies answered her,
 Yea, she returned answer to herself,
 Have they not sped ? have they not divided the prey ;
 To every man a damsel or two ;
 To Sisera a prey of divers colours,
 A prey of divers colours of needlework,
 Of divers colours of needlework on both sides, meet for
 the necks of them that take the spoil ?
 So let all thine enemies perish, O Lord :
 But let them that love him be as the sun when he
 goeth forth in his might.
 And the land had rest forty years.

CHAPTER XLVII.

HANNAH'S SONG.

AND Hannah prayed, and said,
My heart rejoiceth in the Lord,
Mine horn is exalted in the Lord :
My mouth is enlarged over mine enemies ;
Because I rejoice in thy salvation.
There is none holy as the Lord :
For there is none beside thee :
Neither is there any rock like our God.
Talk no more so exceeding proudly ;
Let not arrogancy come out of your mouth :
For the Lord is a God of knowledge,
And by him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for
bread ;
And they that were hungry ceased :
So that the barren hath born seven ;
And she that hath many children is waxed feeble.
The Lord killeth, and maketh alive :
He bringeth down to the grave, and bringeth up.
The Lord maketh poor, and maketh rich :
He bringeth low, and lifteth up.
He raiseth up the poor out of the dust,
And lifteth up the beggar from the dunghill,
To set them among princes,
And to make them inherit the throne of glory :
For the pillars of the earth are the Lord's,
And he hath set the world upon them.
He will keep the feet of his saints,

And the wicked shall be silent in darkness ;
 For by strength shall no man prevail.
 The adversaries of the Lord shall be broken to pieces ;
 Out of heaven shall he thunder upon them :
 The Lord shall judge the ends of the earth ;
 And he shall give strength unto his king,
 And exalt the horn of his anointed.

CHAPTER XLVIII.

A LAMENT FOR SAUL AND JONATHAN.

AND David lamented with this lamentation over Saul and over Jonathan his son :

The beauty of Israel is slain upon thy high places :
 How are the mighty fallen !
 Tell it not in Gath,
 Publish it not in the streets of Askelon ;
 Lest the daughters of the Philistines rejoice,
 Lest the daughters of the uncircumcised triumph.
 Ye mountains of Gilboa,
 Let there be no dew, neither let there be rain, upon
 you, nor fields of offerings :
 For there the shield of the mighty is vilely cast away,
 The shield of Saul, as though he had not been
 anointed with oil.
 From the blood of the slain, from the fat of the
 mighty,
 The bow of Jonathan turned not back,
 And the sword of Saul returned not empty.
 Saul and Jonathan were lovely and pleasant in their
 lives,
 And in their death they were not divided :
 They were swifter than eagles,

They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan :
Very pleasant hast thou been unto me :
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished !

CHAPTER XLIX.

DAVID'S SONG OF THANKSGIVING.

AND David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul :

And he said,

The Lord is my rock, and my fortress, and my deliverer ;

The God of my rock ; in him will I trust :

He is my shield, and the horn of my salvation, my high tower, and my refuge,

My saviour,

Thou savest me from violence.

I will call on the Lord, who is worthy to be praised :

So shall I be saved from mine enemies.

When the waves of death compassed me,

The floods of ungodly men made me afraid ;

The sorrows of hell compassed me about ;

The snares of death prevented me ;

In my distress I called upon the Lord,
And cried to my God
And he did hear my voice out of his temple,
And my cry did enter into his ears,
Then the earth shook and trembled,
The foundations of heaven moved
And shook, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured :
Coals were kindled by it.
He bowed the heavens also, and came down ;
And darkness was under his feet.
And he rode upon a cherub, and did fly :
And he was seen upon the wings of the wind.
And he made darkness pavilions round about him,
Dark waters, and thick clouds of the skies.
Through the brightness before him
Were coals of fire kindled.
The Lord thundered from Heaven,
And the most High uttered his voice.
And he sent out arrows, and scattered them ;
Lightning, and discomfited them
And the channels of the sea appeared,
The foundations of the world were discovered,
At the rebuking of the Lord,
At the blast of the breath of his nostrils.
He sent from above, he took me ;
He drew me out of many waters ;
He delivered me from my strong enemy,
And from them that hated me : for they were too
strong for me.
They prevented me in the day of my calamity :
But the Lord was my stay.
He brought me forth also into a large place :
He delivered me, because he delighted in me.

The Lord rewarded me according to my righteousness :
According to the cleanness of my hands hath he recompensed me.

For I have kept the ways of the Lord,
And have not wickedly departed from my God.
For all his judgments were before me :
And as for his statutes. I did not depart from them.
I was also upright before him,
And have kept myself from mine iniquity.
Therefore the Lord hath recompensed me according to
my righteousness ;

According to my cleanness in his eye sight.
With the merciful thou wilt shew thyself merciful,
And with the upright man thou wilt shew thyself
upright.

With the pure thou wilt shew thyself pure ;
And with the froward thou wilt shew thyself unsavoury.

And the afflicted people thou wilt save :
But thine eyes are upon the haughty, that thou mayest
bring them down.

For thou art my lamp, O Lord :
And the Lord will lighten my darkness.
For by thee I have run through a troop :
By my God have I leaped over a wall.
As for God, his way is perfect ;
The word of the Lord is tried :
He is a buckler to all them that trust in him.
For who is God, save the Lord ?
And who is a rock, save our God ?
God is my strength and power :
And he maketh my way perfect.
He maketh my feet like hinds' feet :
And setteth me upon my high places.
He teacheth my hands to war ;

So that a bow of steel is broken by mine arms.
Thou hast also given me the shield of thy salvation :
And thy gentleness hath made me great.
Thou hast enlarged my steps under me ;
So that my feet did not slip.
I have pursued mine enemies, and destroyed them ;
And turned not again until I had consumed them.
And I have consumed them, and wounded them, that
they could not arise :
Yea, they are fallen under my feet.
For thou hast girded me with strength to battle :
Them that rose up against me hast thou subdued
under me.
Thou hast also given me the necks of mine enemies,
That I might destroy them that hate me.
They looked, but there was none to save ;
Even unto the Lord, but he answered them not.
Then did I beat them as small as the dust of the
earth,
I did stamp them as the mire of the street, and did
spread them abroad.
Thou also hast delivered me from the strivings of my
people,
Thou hast kept me to be head of the heathen :
A people which I knew not shall serve me.
Strangers shall submit themselves unto me :
As soon as they hear, they shall be obedient unto
me.
Strangers shall fade away,
And they shall be afraid out of their close places.
The Lord liveth ; and blessed be my rock ;
And exalted be the God of the rock of my salvation.
It is God that avengeth me,
And that bringeth down the people under me,
And that bringeth me forth from mine enemies :

Thou also hast lifted me up on high above them that
rose up against me :
Thou hast delivered me from the violent man.
Therefore I will give thanks unto thee, O Lord, among
the heathen,
And I will sing praises unto thy name.
He is the tower of salvation for his king :
And sheweth mercy to his anointed,
Unto David, and to his seed for evermore.

CHAPTER L.

HEZEKIAH'S THANKSGIVING.

THE writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness :

I said in the cutting off of my days, I shall go to the
gates of the grave :

I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord, in the
land of the living :

I shall behold man no more with the inhabitants of
the world.

Mine age is departed, and is removed from me as a
shepherd's tent :

I have cut off like a weaver my life : he will cut me
off with pining sickness :

From day even to night wilt thou make an end of me.

I reckoned till morning, that, as a lion, so will he break
all my bones :

From day even to night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter :

I did mourn as a dove : mine eyes fail with looking
upward :

O Lord, I am oppressed ; undertake for me.
 What shall I say ? he hath both spoken unto me, and
 himself hath done it :
 I shall go softly all my years in the bitterness of my
 soul.
 O Lord, by these things men live,
 And in all these things is the life of my spirit :
 So wilt thou recover me, and make me to live.
 Behold, for peace I had great bitterness :
 But thou hast in love to my soul delivered it from the
 pit of corruption :
 For thou hast cast all my sins behind thy back.
 For the grave cannot praise thee, death can not
 celebrate thee :
 They that go down into the pit cannot hope for thy
 truth.
 The living, the living, he shall praise thee, as I do
 this day :
 The father to the children shall make known thy
 truth.

CHAPTER LI.

A LAMENT FOR TYRE.

THE word of the Lord came again unto me, saying, Now,
 thou son of man, take up a lamentation for Tyrus ; and
 say unto Tyrus, O thou that art situate at the entry of the
 sea, which art a merchant of the people for many isles,
 Thus saith the Lord God ; O Tyrus, thou hast said, I am of
 perfect beauty. Thy borders are in the midst of the seas,
 thy builders have perfected thy beauty. They have made all
 thy ship boards of fir trees of Senir : they have taken cedars
 from Lebanon to make masts for thee. Of the oaks of

Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches;

in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar among thy merchandise. The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When

thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

CHAPTER LII.

ON THE FATE OF EGYPT.

AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude: Whom art thou like in thy greatness?

Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

Thus was he fair in his greatness, in the length of his

branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the

nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month. that the word of the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which

thou hast not known. Yea, I will make many people, amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

For thus saith the Lord God; The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her; they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

Asshur is there and all her company: his graves are

about him: all of them slain, fallen by the sword: whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword,

and bear their shame with them that go down to the pit.

Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living : and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAPTER LIII.

MAN THE VICEROY OF GOD.

O LORD our Governor,

How excellent is thy Name in all the world :

Thou that hast set thy glory above the heavens !

Out of the mouth of very babes and sucklings hast
thou ordained strength,

Because of thine enemies :

That thou mightest still the enemy, and the avenger.

For I will consider thy heavens, even the works of thy
fingers :

The moon and the stars, which thou hast ordained.

What is man, that thou art mindful of him :

And the son of man, that thou visitest him ?

Thou madest him lower than the angels

To crown him with glory and worship.

Thou makest him to have dominion of the works of
thy hands :

And thou hast put all things in subjection under his
feet ;

All sheep and oxen :

Yea, and the beasts of the field ;

The fowls of the air, and the fishes of the sea :
And whatsoever walketh through the paths of the seas.
O Lord our Governor :
How excellent is thy Name in all the world !

CHAPTER LIV.

THE HEAVENS ABOVE AND THE LAW WITHIN.

THE heavens declare the glory of God :
And the firmament sheweth his handy-work.
One day telleth another :
And one night certifieth another.
There is neither speech nor language :
But their voices are heard among them.
Their sound is gone out into all lands :
And their words into the ends of the world.
In them hath he set a tabernacle for the sun,
Which cometh forth as a bridegroom out of his
chamber,
And rejoiceth as a giant to run his course.
It goeth forth from the uttermost part of the heaven,
And runneth about unto the end of it again,
And there is nothing hid from the heat thereof.
The law of the Lord is an undefiled law, converting
the soul :
The testimony of the Lord is sure, and giveth wisdom
unto the simple.
The statutes of the Lord are right, and rejoice the
heart :
The commandment of the Lord is pure, and giveth
light unto the eyes.
The fear of the Lord is clean, and endureth for ever :

The judgments of the Lord are true, and righteous
 altogether.
 More to be desired are they than gold, yea, than much
 fine gold :
 Sweeter also than honey, and the honey-comb.
 Moreover, by them is thy servant taught :
 And in keeping of them there is great reward.
 Who can tell how oft he offendeth :
 O cleanse thou me from my secret faults.
 Keep thy servant also from presumptuous sins,
 Lest they get the dominion over me : so shall I be
 undefiled,
 And innocent from the great offence.
 Let the words of my mouth, and the meditation of my
 heart be alway acceptable in thy sight.

CHAPTER LV.

UNDER THE PROTECTION OF JEHOVAH.

THE Lord is my shepherd : therefore can I lack no-
 thing.
 He shall feed me in a green pasture :
 And lead me forth beside the waters of comfort.
 He shall convert my soul :
 And bring me forth in the paths of righteousness, for
 his Name's sake.
 Yea, though I walk through the valley of the shadow
 of death,
 I will fear no evil : for thou art with me ;
 Thy rod and thy staff comfort me.
 Thou shalt prepare a table before me against them
 that trouble me :

Thou hast anointed my head with oil, and my cup
shall be full.
But thy loving-kindness and mercy shall follow me all
the days of my life:
And I will dwell in the house of the Lord for ever.

CHAPTER LVI.

ANTHEMS FOR THE INAUGURATION OF JERUSALEM.

THE earth is the Lord's, and all that therein is:
The compass of the world, and they that dwell therein.
For he hath founded it upon the seas:
And prepared it upon the floods.
Who shall ascend into the hill of the Lord.
Or who shall rise up in his holy place?
Even he that hath clean hands, and a pure heart:
And that hath not lift up his mind unto vanity,
Nor sworn to deceive his neighbour.
He shall receive the blessing from the Lord:
And righteousness from the God of his salvation.
This is the generation of them that seek him:
Even of them that seek thy face, O Jacob.
Lift up your heads, O ye gates,
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
It is the Lord strong and mighty,
Even the Lord mighty in battle.
Lift up your heads, O ye gates,
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
Even the Lord of hosts,
He is the King of glory.

CHAPTER LVII

AN ANTHEM OF DELIVERANCE.

THE Lord is my light, and my salvation ; whom then
shall I fear :

The Lord is the strength of my life ; of whom then
shall I be afraid ?

When the wicked, even mine enemies, and my foes,
came upon me to eat up my flesh :

They stumbled and fell.

Though an host of men were laid against me,

Yet shall not my heart be afraid :

And though there rose up war against me,

Yet will I put my trust in him.

One thing have I desired of the Lord, which
require :

Even that I may dwell in the house of the Lord all
the days of my life,

To behold the fair beauty of the Lord, and to visit his
temple.

For in the time of trouble he shall hide me in his
tabernacle :

Yea, in the secret place of his dwelling shall he hide
me,

And set me up upon a rock of stone.

And now shall he lift up mine head above mine
enemies round about me.

Therefore will I offer in his dwelling an oblation with
great gladness :

I will sing, and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry unto thee :

Have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face :

Thy face, Lord, will I seek.
O hide not thou thy face from me :
Nor cast thy servant away in displeasure.
Thou hast been my succour :
Leave me not, neither forsake me, O God of my sal-
vation.
When my father and my mother forsake me :
The Lord taketh me up.
Teach me thy way, O Lord :
And lead me in the right way,
Because of mine enemies.
Deliver me not over into the will of mine adversaries :
For there are false witnesses risen up against me, and
such as speak wrong.
I should utterly have fainted : but that I believe verily
to see the goodness of the Lord
In the land of the living
O tarry thou the Lord's leisure :
Be strong, and he shall comfort thine heart ;
And put thou thy trust in the Lord

CHAPTER LVIII.

A TWICE-TOLD DELIVERANCE.

IN thee, O Lord, have I put my trust : let me never
be put to confusion,
Deliver me in thy righteousness.
Bow down thine ear to me : make haste to deliver me.
And be thou my strong rock, and house of defence :
that thou mayest save me.
For thou art my strong rock, and my castle :
Be thou also my guide, and lead me for thy Name's
sake.

Draw me out of the net, that they have laid privily
for me :

For thou art my strength.

Into thy hands I commend my spirit :

For thou hast redeemed me, O Lord, thou God of truth.

I have hated them that hold of superstitious vanities :

And my trust hath been in the Lord.

I will be glad, and rejoice in thy mercy :

For thou hast considered my trouble,

And hast known my soul in adversities.

Thou hast not shut me up into the hand of the enemy :

But hast set my feet in a large room.

Have mercy upon me, O Lord, for I am in trouble :

And mine eye is consumed for very heaviness ; yea,
my soul and my body.

For my life is waxen old with heaviness : and my
years with mourning.

My strength faileth me, because of mine iniquity : and
my bones are consumed.

I became a reproof among all mine enemies,

But especially among my neighbours : and they of
mine acquaintance were afraid of me ;

And they that did see me without conveyed themselves
from me.

I am clean forgotten, as a dead man out of mind :

I am become like a broken vessel.

For I have heard the blasphemy of the multitude :

And fear is on every side,

While they conspire together against me,

And take their counsel to take away my life.

But my hope hath been in thee, O Lord :

I have said, Thou art my God.

My time is in thy hand ;

Deliver me from the hand of mine enemies,

And from them that persecute me.

Shew thy servant the light of thy countenance :
And save me for thy mercy's sake.
Let me not be confounded, O Lord, for I have called
upon thee :
Let the ungodly be put to confusion, and be put to
silence in the grave.
Let the lying lips be put to silence :
Which cruelly, disdainfully, and despitefully,
Speak against the righteous.
O how plentiful is thy goodness, which thou hast laid
up for them that fear thee :
And that thou hast prepared for them that put their
trust in thee, even before the sons of men !
Thou shalt hide them privily by thine own presence
from the provoking of all men :
Thou shalt keep them secretly in thy tabernacle from
the strife of tongues.
Thanks be to the Lord :
For he hath shewed me marvellous great kindness in
a strong city.
And when I made haste, I said : I am cast out of the
sight of thine eyes.
Nevertheless, thou heardest the voice of my prayer
when I cried unto thee.
O love the Lord, all ye his saints :
For the Lord preserveth them that are faithful,
And plenteously rewardeth the proud doer.
Be strong, and he shall establish your heart,
All ye that put your trust in the Lord.

CHAPTER LIX.

A FESTAL HYMN.

REJOICE in the Lord, O ye righteous :
For it becometh well the just to be thankful.
Praise the Lord with harp :
Sing praises unto him with the lute, and instrument
of ten strings.
Sing unto the Lord a new song :
Sing praises lustily unto him with a good courage.
For the word of the Lord is true :
And all his works are faithful.
He loveth righteousness and judgment :
The earth is full of the goodness of the Lord.
By the word of the Lord were the heavens made :
And all the hosts of them by the breath of his mouth.
He gathereth the waters of the sea together, as it were
upon an heap :
And layeth up the deep, as in a treasure-house.
Let all the earth fear the Lord :
Stand in awe of him, all ye that dwell in the world.
For he spake, and it was done :
He commanded, and it stood fast.
The Lord bringeth the counsel of the heathen to
nought :
And maketh the devices of the people to be of none
effect,
And casteth out the counsels of princes.
The counsel of the Lord shall endure for ever :
And the thoughts of his heart from generation to
generation.
Blessed are the people, whose God is the Lord Jehovah :
And blessed are the folk, that he hath chosen to him
to be his inheritance.

The Lord looked down from heaven,
And beheld all the children of men :
From the habitation of his dwelling he considereth
All them that dwell on the earth.
He fashioneth all the hearts of them :
And understandeth all their works.
There is no king that can be saved by the multitude
of an host :
Neither is any mighty man delivered by much strength.
A horse is counted but a vain thing to save a man :
Neither shall he deliver any man by his great strength.
Behold, the eye of the Lord is upon them that fear
him :
And upon them that put their trust in his mercy ;
To deliver their soul from death :
And to feed them in the time of dearth.
Our soul hath patiently tarried for the Lord :
For he is our help, and our shield.
For our heart shall rejoice in him :
Because we have hoped in his holy Name.
Let thy merciful kindness, O Lord, be upon us :
Like as we do put our trust in thee.

CHAPTER LX.

EXILED FROM THE HOUSE OF GOD.

LIKE as the hart desireth the water-brooks :
So longeth my soul after thee, O God.
My soul is athirst for God, yea, even for the living God :
When shall I come to appear before the presence of
God ?
My tears have been my meat day and night :
While they daily say unto me, Where is now thy God ?

Now when I think thereupon, I pour out my heart by
myself :

For I went with the multitude, and brought them forth
into the house of God ;

In the voice of praise and thanksgiving among such
as keep holy-day.

Why art thou so full of heaviness, O my soul ?

And why art thou so disquieted within me ?

Put thy trust in God : for I will yet give him thanks
For the help of his countenance.

My God, my soul is vexed within me :

Therefore will I remember thee concerning the land of
Jordan,

And the little hill of Hermon.

One deep calleth another, because of the noise of the
water-pipes :

All thy waves and storms are gone over me .

The Lord hath granted his loving-kindness in the day-
time :

And in the night-season did I sing of him,

And made my prayer unto the God of my life.

I will say unto the God of my strength, Why hast thou
forgotten me :

Why go I thus heavily, while the enemy oppresseth
me ?

My bones are smitten asunder as with a sword, while
mine enemies that trouble me cast me in the teeth ;

Namely, while they say daily unto me : Where is now
thy God ?

Why art thou so vexed, O my soul ?

And why art thou so disquieted within me ?

O put thy trust in God : for I will yet thank him,
Which is the help of my countenance, and my God.

CHAPTER LXI.

THE LORD OF HOSTS OUR REFUGE.

God is our hope and strength :
A very present help in trouble.
Therefore will we not fear, though the earth be moved :
And though the hills be carried into the midst of the
sea.
Though the waters thereof rage and swell :
And though the mountains shake at the tempest of the
same.
The rivers of the flood thereof shall make glad the city
of God :
The holy place of the tabernacle of the most Highest.
God is in the midst of her, therefore shall she not be
removed :
God shall help her, and that right early.
The heathen make much ado, and the kingdoms are
moved :
But God hath shewed his voice, and the earth shall
melt away.
The Lord of hosts is with us :
The God of Jacob is our refuge.
O come hither, and behold the works of the Lord :
What destruction he hath brought upon the earth.
He maketh wars to cease in all the world :
He breaketh the bow, and knappeth the spear in sunder,
And burneth the chariots in the fire.
Be still then, and know that I am God :
I will be exalted among the heathen,
And I will be exalted in the earth.
The Lord of hosts is with us :
The God of Jacob is our refuge.

CHAPTER LXII.

A PROCESSIONAL HYMN.

LET God arise, and let his enemies be scattered :
 Let them also that hate him flee before him.
 Like as the smoke vanisheth, so shalt thou drive them
 away :

And like as wax melteth at the fire,
 So let the ungodly perish at the presence of God.
 But let the righteous be glad and rejoice before God :
 Let them also be merry and joyful.
 O sing unto God, and sing praises unto his Name—
 Magnify him that rideth upon the heavens, as it were
 upon an horse ;
 Praise him in his Name JAH, and rejoice before him.
 He is a Father of the fatherless, and defendeth the
 cause of the widows :

Even God in his holy habitation.
 He is the God that maketh men to be of one mind in
 an house,

And bringeth the prisoners out of captivity :
 But letteth the runagates continue in scarceness.

O God, when thou wentest forth before the people :
 When thou wentest through the wilderness,
 The earth shook,

And the heavens dropped at the presence of God :
 Even as Sinai also was moved at the presence of God,
 who is the God of Israel.

Thou, O God, sentest a gracious rain upon thine inheri-
 tance :

And refreshedst it when it was weary.
 Thy congregation shall dwell therein :

For thou, O God, hast of thy goodness prepared for the
poor.

The Lord gave the word :

Great was the company of the preachers.

Kings with their armies did flee, and were discomfited :

And they of the household divided the spoil.

Though ye have lien among the pots,

Yet shall ye be as the wings of a dove :

That is covered with silver wings, and her feathers like
gold.

When the Almighty scattered Kings for their sake :

Then were they as white as snow in Salmon.

As the hill of Basan, so is God's hill :

Even an high hill, as the hill of Basan.

Why hop ye so, ye high hills ?

This is God's hill, in the which it pleaseth him to dwell :

Yea, the Lord will abide in it for ever.

The chariots of God are twenty thousand, even
thousands of angels :

And the Lord is among them, as in the holy place of
Sinai.

Thou art gone up on high, thou hast led captivity
captive,

And received gifts for men :

Yea, even for thine enemies, that the Lord God might
dwell among them.

Praised be the Lord daily :

Even the God who helpeth us, and poureth his benefits
upon us.

He is our God, even the God of whom cometh salva-
tion :

God is the Lord, by whom we escape death.

God shall wound the head of his enemies :

And the hairy scalp of such a one as goeth on still in
his wickedness.

The Lord hath said, I will bring my people again, as I did from Basan :

Mine own will I bring again, as I did sometime from the deep of the sea.

That thy foot may be dipped in the blood of thine enemies :

And that the tongue of thy dogs may be red through the same.

It is well seen, O God, how thou goest :

How thou, my God and King, goest in the sanctuary.

The singers go before, the minstrels follow after :

In the midst are the damsels playing with the timbrels.

Give thanks, O Israel, unto God the Lord in the congregations :

From the ground of the heart.

There is little Benjamin their ruler,

And the princes of Judah their counsel :

The princes of Zabulon, and the princes of Nephthali.

Thy God hath sent forth strength for thee :

Stablish the thing, O God, that thou hast wrought in us,

For thy temple's sake at Jerusalem :

So shall kings bring presents unto thee.

When the company of the spear-men,

And multitude of the mighty are scattered abroad among the beasts of the people,

So that they humbly bring pieces of silver :

And when he hath scattered the people that delight in war ;

Then shall the princes come out of Egypt :

The Morians' land shall soon stretch out her hands unto God.

Sing unto God, O ye kingdoms of the earth :

O sing praises unto the Lord ;

Who sitteth in the heavens over all from the beginning :

Lo, he doth send out his voice, yea, and that a mighty
voice.

Ascribe ye the power to God over Israel :

His worship, and strength is in the clouds.

O God, wonderful art thou in thy holy places :

Even the God of Israel ; he will give strength and power
unto his people ;

Blessed be God.

CHAPTER LXIII.

THOUGHTS FROM THE SONG OF MOSES.

LORD, thou hast been our refuge

From one generation to another.

Before the mountains were brought forth,

Or ever the earth and the world were made :

Thou art God from everlasting, and world without
end.

Thou turnest man to destruction :

Again thou sayest, Come again, ye children of men.

For a thousand years in thy sight

Are but as yesterday :

Seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a
sleep :

And fade away suddenly like the grass.

In the morning it is green, and groweth up :

But in the evening it is cut down, dried up, and
withered.

For we consume away in thy displeasure :

And are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee :

And our secret sins in the light of thy countenance.

For when thou art angry all our days are gone :
 We bring our years to an end, as it were a tale that is
 told.

The days of our age are threescore years and ten ;
 And though men be so strong that they come to four-
 score years :

Yet is their strength then but labour and sorrow ;
 So soon passeth it away, and we are gone.
 But who regardeth the power of thy wrath :
 For even thereafter as a man feareth, so is thy dis-
 pleasure.

So teach us to number our days,
 That we may apply our hearts unto wisdom.
 Turn thee again, O Lord, at the last :
 And be gracious unto thy servants.
 O satisfy us with thy mercy, and that soon :
 So shall we rejoice and be glad all the days of our
 life.

Comfort us again now after the time that thou hast
 plagued us :

And for the years whére in we have suffered adversity.

Shew thy servants thy work :

And their children thy glory.

And the glorious Majesty of the Lord our God be upon
 us :

Prosper thou the work of our hands upon us,
 O prosper thou our handy-work.

CHAPTER LXIV

THOUGHTS FROM THE SONG OF MOSES.

WHoso dwelleth under the defence of the most High
Shall abide under the shadow of the Almighty.
I will say unto the Lord, Thou art my hope, and my
strong hold :
My God, in him will I trust.
For he shall deliver thee from the snare of the hunter :
And from the noisome pestilence.
He shall defend thee under his wings.
And thou shalt be safe under his feathers :
His faithfulness and truth shall be thy shield and
buckler
Thou shalt not be afraid for any terror by night :
Nor for the arrow that flieth by day ;
For the pestilence that walketh in darkness :
Nor for the sickness that destroyeth in the noon-day.
A thousand shall fall beside thee,
And ten thousand at thy right hand :
But it shall not come nigh thee.
Yea, with thine eyes shalt thou behold :
And see the reward of the ungodly.
For thou, Lord, art my hope :
Thou hast set thine house of defence very high.
There shall no evil happen unto thee :
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee in their hands,
That thou hurt not thy foot against a stone.
Thou shalt go upon the lion and adder :

The young lion and the dragon shalt thou tread under
thy feet.

Because he hath set his love upon me, therefore will I
deliver him :

I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him :

Yea, I am with him in trouble ;

I will deliver him, and bring him to honour.

With long life will I satisfy him,

And shew him my salvation.

CHAPTER LXV.

A FESTAL ANTHEM.

O SING unto the Lord a new song :

Sing unto the Lord, all the whole earth.

Sing unto the Lord, and praise his Name :

Be telling of his salvation from day to day.

Declare his honour unto the heathen :

And his wonders unto all people.

For the Lord is great, and cannot worthily be praised :

He is more to be feared than all gods.

As for all the gods of the heathen, they are but idols :

But it is the Lord that made the heavens.

Glory and worship are before him :

Power and honour are in his sanctuary.

Ascribe unto the Lord, O ye kindreds of the people :

Ascribe unto the Lord worship and power.

Ascribe unto the Lord the honour due unto his Name :

Bring presents, and come into his courts.

O worship the Lord in the beauty of holiness :

Let the whole earth stand in awe of him.

Tell it out among the heathen that the Lord is King :

And that it is he who hath made the round world so
fast that it cannot be moved ;
And how that he shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad :
Let the sea make a noise, and all that therein is.
Let the field be joyful, and all that is in it :
Then shall all the trees of the wood rejoice before the
Lord. ♣

For he cometh,
For he cometh to judge the earth :
And with righteousness to judge the world,
And the people with his truth.

CHAPTER LXVI.

BLESS THE LORD, O MY SOUL.

PRAISE the Lord, O my soul :
And all that is within me praise his holy Name.
Praise the Lord, O my soul :
And forget not all his benefits ;
Who forgiveth all thy sin :
And healeth all thine infirmities ;
Who saveth thy life from destruction :
And crowneth thee with mercy and loving-kindness ;
Who satisfieth thy mouth with good things :
Making thee young and lusty as an eagle.
The Lord executeth righteousness and judgment :
For all them that are oppressed with wrong.
He shewed his ways unto Moses :
His works unto the children of Israel.
The Lord is full of compassion and mercy :
Long-suffering, and of great goodness.
He will not alway be chiding :

Neither keepeth he his anger for ever.
 He hath not dealt with us after our sins.
 Nor rewarded us according to our wickednesses.
 For look how high the heaven is in comparison of the
 earth ·

So great is his mercy also toward them that fear him.
 Look how wide also the east is from the west ·

So far hath he set our sins from us. €

Yea, like as a father pitieth his own children :
 Even so is the Lord merciful unto them that fear him.
 For he knoweth whereof we are made :
 He remembereth that we are but dust.

The days of man are but as grass :
 For he flourisheth as a flower of the field.
 For as soon as the wind goeth over it, it is gone :
 And the place thereof shall know it no more.
 But the merciful goodness of the Lord endureth for
 ever and ever upon them that fear him :

And his righteousness upon children's children ;
 Even upon such as keep his covenant :
 And think upon his commandments to do them.
 The Lord hath prepared his seat in heaven :
 And his kingdom ruleth over all.

O praise the Lord, ye angels of his,
 Ye that excel in strength : ye that fulfil his com-
 mandment,

And hearken unto the voice of his words
 O praise the Lord, all ye his hosts :
 Ye servants of his that do his pleasure.
 O speak good of the Lord, all ye works of his,
 In all places of his dominion :
 Praise thou the Lord, O my soul.

CHAPTER LXVII.

BLESS THE LORD, O MY SOUL.

PRAISE the Lord, O my soul.
O Lord my God, thou art become exceeding glorious;
Thou art clothed with majesty and honour.
Thou deckest thyself with light as it were with a
garment :
And spreadest out the heavens like a curtain.
Who layeth the beams of his chambers in the waters :
And maketh the clouds his chariot,
And walketh upon the wings of the wind.
He maketh his angels spirits
And his ministers a flaming fire.
He laid the foundations of the earth
That it never should move at any time.
Thou coveredst it with the deep like as with a
garment :
The waters stand in the hills.
At thy rebuke they flee :
At the voice of thy thunder they are afraid.
They go up as high as the hills,
And down to the valleys beneath
Even unto the place which thou hast appointed for
them.
Thou hast set them their bounds which they shall
not pass,
Neither turn again to cover the earth.
He sendeth the springs into the rivers,
Which run among the hills.
All beasts of the field drink thereof
And the wild asses quench their thirst.

Beside them shall the fowls of the air have their
habitation
And sing among the branches.
He watereth the hills from above :
The earth is filled with the fruit of thy works.
He bringeth forth grass for the cattle
And green herb for the service of men ;
That he may bring food out of the earth,
And wine that maketh glad the heart of man,
And oil to make him a cheerful countenance,
And bread to strengthen man's heart.
The trees of the Lord also are full of sap :
Even the cedars of Libanus which he hath planted ;
Wherein the birds make their nests :
And the fir-trees are a dwelling for the stork.
The high hills are a refuge for the wild goats :
And so are the stony rocks for the conies.
He appointed the moon for certain seasons :
And the sun knoweth his going down.
Thou makest darkness that it may be night,
Wherein all the beasts of the forest do move.
The lions roaring after their prey
Do seek their meat from God.
The sun ariseth, and they get them away together
And lay them down in their dens.
Man goeth forth to his work,
And to his labour until the evening.
O Lord, how manifold are thy works :
In wisdom hast thou made them all ;
The earth is full of thy riches.
So is the great and wide sea also,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships,

And there is that Leviathan, whom thou hast made to
take his pastime therein.

These wait all upon thee,

That thou mayest give them meat in due season.

When thou givest it them they gather it :

And when thou openest thy hand they are filled with
good.

When thou hidest thy face they are troubled :

When thou takest away their breath they die,

And are turned again to their dust.

When thou lettest thy breath go forth they shall be
• made,

And thou shalt renew the face of the earth.

The glorious Majesty of the Lord shall endure for
ever :

The Lord shall rejoice in his works.

The earth shall tremble at the look of him :

If he do but touch the hills, they shall smoke.

I will sing unto the Lord as long as I live :

I will praise my God while I have my being.

And so shall my words please him :

My joy shall be in the Lord.

As for sinners, they shall be consumed out of the
earth,

And the ungodly shall come to an end.

Praise thou the Lord, O my soul,

Praise the Lord.

CHAPTER LXVIII.

SONG OF THE REDEEMED.

O GIVE thanks unto the Lord, for he is gracious :
And his mercy endureth for ever.
Let them give thanks whom the Lord hath redeemed :
And delivered from the hand of the enemy ;
And gathered them out of the lands,
From the east, and from the west :
From the north, and from the south.
They went astray in the wilderness out of the way :
And found no city to dwell in ;
Hungry and thirsty,
Their soul fainted in them.
So they cried unto the Lord in their trouble,
And he delivered them from their distress.
He led them forth by the right way,
That they might go to the city where they dwelt.
O that men would therefore praise the Lord for his
goodness
And declare the wonders that he doeth for the children
of men !
For he satisfieth the empty soul
And filleth the hungry soul with goodness.
Such as sit in darkness, and in the shadow of death,
Being fast bound in misery and iron ;
Because they rebelled against the words of the Lord
And lightly regarded the counsel of the most Highest ;
He also brought down their heart through heaviness :
They fell down, and there was none to help them.
So when they cried unto the Lord in their trouble,
He delivered them out of their distress.

For he brought them out of darkness, and out of the
shadow of death :
And brake their bonds in sunder.
O that men would therefore praise the Lord for his
goodness
And declare the wonders that he doeth for the children
of men !
For he hath broken the gates of brass
And smitten the bars of iron in sunder.
Foolish men are plagued for their offence,
And because of their wickedness.
Their soul abhorred all manner of meat :
And they were even hard at death's door.
So when they cried unto the Lord in their trouble,
He delivered them out of their distress.
He sent his word, and healed them :
And they were saved from their destruction.
O that men would therefore praise the Lord for his
goodness,
And declare the wonders that he doeth for the children
of men !
That they would offer unto him the sacrifice of thanks-
giving,
And tell out his works with gladness !
They that go down to the sea in ships
And occupy their business in great waters ;
These men see the works of the Lord
And his wonders in the deep.
For at his word the stormy wind ariseth,
Which lifteth up the waves thereof.
They are carried up to the heaven, and down again to
the deep :
Their soul melteth away because of the trouble.
They reel to and fro, and stagger like a drunken man :
And are at their wit's end.

So when they cry unto the Lord in their trouble,
 He delivereth them out of their distress
 For he maketh the storm to cease,
 So that the waves thereof are still.
 Then are they glad, because they are at rest :
 And so he bringeth them unto the haven where they
 would be.
 O that men would therefore praise the Lord for his
 goodness
 And declare the wonders that he doeth for the children
 of men !
 That they would exalt him also in the congregation of
 the people
 And praise him in the seat of the elders !
 Who turneth the floods into a wilderness
 And drieth up the water-springs.
 A fruitful land maketh he barren
 For the wickedness of them that dwell therein.
 Again, he maketh the wilderness a standing water,
 And water-springs of a dry ground.
 And there he setteth the hungry,
 That they may build them a city to dwell in ;
 That they may sow their land, and plant vineyards
 To yield them fruits of increase.
 He blesseth them, so that they multiply exceedingly,
 And suffereth not their cattle to decrease.
 And again, when they are minished, and brought low,
 Through oppression, through any plague, or trouble ;
 Though he suffer them to be evil intreated through
 tyrants
 And let them wander out of the way in the wilderness ;
 Yet helpeth he the poor out of misery
 And maketh him households like a flock of sheep.
 The righteous will consider this, and rejoice,

And the mouth of all wickedness shall be stopped.
Whoso is wise will ponder these things :
And they shall understand the loving-kindness of the
Lord.

CHAPTER LXIX.

HALLELUJAH.

O PRAISE the Lord,
For it is a good thing to sing praises unto our God :
Yea, a joyful and pleasant thing it is to be thankful.
Thē Lord doth build up Jerusalem
And gather together the out-casts of Israel.
He healeth those that are broken in heart
And giveth medicine to heal their sickness.
He telleth the number of the stars
And calleth them all by their names.
Great is our Lord, and great is his power :
Yea, and his wisdom is infinite.
The Lord setteth up the meek
And bringeth the ungodly down to the ground.
O sing unto the Lord with thanksgiving :
Sing praises upon the harp unto our God ;
Who covereth the heaven with clouds,
And prepareth rain for the earth
And maketh the grass to grow upon the mountains,
and herb for the use of men ;
Who giveth fodder unto the cattle
And feedeth the young ravens that call upon him.
He hath no pleasure in the strength of an horse,
Neither delighteth he in any man's legs.
But the Lord's delight is in them that fear him
And put their trust in his mercy.

Praise the Lord, O Jerusalem :
 Praise thy God, O Sion.
 For he hath made fast the bars of thy gates,
 And hath blessed thy children within thee.
 He maketh peace in thy borders
 And filleth thee with the flour of wheat.
 He sendeth forth his commandment upon earth
 And his word runneth very swiftly.
 He giveth snow like wool
 And scattereth the hoar-frost like ashes.
 He casteth forth his ice like morsels :
 Who is able to abide his frost ?
 He sendeth out his word, and melteth them :
 He bloweth with his wind and the waters flow.
 He sheweth his word unto Jacob,
 His statutes and ordinances unto Israel.
 He hath not dealt so with any nation :
 Neither have the heathen knowledge of his laws.
 Praise ye the Lord.

CHAPTER LXX.

HALLELUJAH.

O PRAISE the Lord of heaven :
 Praise him in the height.
 Praise him all ye angels of his :
 Praise him, all his host.
 Praise him, sun and moon :
 Praise him, all ye stars and light.
 Praise him, all ye heavens
 And ye waters that are above the heavens.
 Let them praise the Name of the Lord :
 For he spake the word, and they were made,

He commanded and they were created.
He hath made them fast for ever and ever :
He hath given them a law which shall not be broken.
Praise the Lord upon earth :
Ye dragons, and all deeps ;
Fire and hail, snow and vapours :
Wind and storm, fulfilling his word ,
Mountains and all hills :
Fruitful trees and all cedars ;
Beasts and all cattle :
Worms and feathered fowls ;
Kings of the earth and all people :
Princes and all judges of the world ;
Young men and maidens,
Old men and children,
Praise the Name of the Lord :
For his Name only is excellent,
And his praise above heaven and earth.